

THE CHILD AND THE BOOK

Agnes Junkin Peery

Emily J. Werner

Book 4

THE CHRISTIAN CITIZEN



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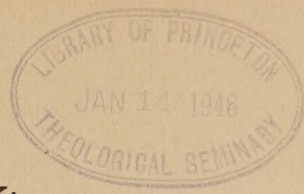
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THE CHILD AND THE BOOK:

**A Teachers' Guide in the Christian Education
of Ten, Eleven, Twelve, and Thirteen-Year-Olds**

BOOK FOUR: FOR THIRTEEN-YEAR-OLDS

THE CHRISTIAN CITIZEN

✓ By

Agnes Junkin Peery and Emily J. Werner



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OUTLINE OF COURSE

YEAR ONE—WHAT IS GOD LIKE?

YEAR TWO—THE BIBLE

YEAR THREE—WHAT CHRIST MEANS TO THE PRESENT-DAY WORLD

YEAR FOUR—THE CHRISTIAN CITIZEN

SUPPLEMENT (for all four years)

Appreciation

Explanation of Course: Our Reason for Being

General Outline of Four-Year Course

Practical Suggestions

Helpful Books for Teachers and Children

Story and Poem Index

Picture Sources

An Extra Story: The Packman's Wares

YEAR FOUR

THE CHRISTIAN CITIZEN

GENERAL OBJECTIVES OF THE YEAR'S WORK:

- To lead pupils to a broader conception of the qualities of character and the type of life demanded of Christian citizens today and to give them a vision of the needs and possibilities of service in the world
- To lead pupils to desire to become Christian citizens and to determine to live as such in all relationships of life; to inspire them with a sense of mission
- To help pupils to make their everyday experiences ventures in Christian living and to lead them out into new fields of Christian service, to help them to let the Holy Spirit become an indwelling reality

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UNIT I

WHAT ARE JESUS' STANDARDS FOR A CHRISTIAN CITIZEN?

(A Study of Jesus' Teachings in the Sermon on the Mount)

Objectives:

- To lead the pupils to know and understand the standards set up by Jesus for those who would be Christian citizens.
- To lead them to accept these standards as their own ideals and to desire to be true Christian citizens by living up to them.
- To guide them in the actual practice of these standards in real situations and in a growing dependence upon the Spirit of God for help in such living.

THE QUESTIONS INDICATED IN TABLE OF CONTENTS UNDER THIS UNIT WILL HELP THE PUPILS TO DISCOVER THE ANSWERS TO THE QUESTION, WHAT ARE JESUS' STANDARDS FOR A CHRISTIAN CITIZEN?

POSSIBLE UNIFYING ACTIVITIES:

- Writing a class newspaper or contributing to an existing school or town paper, including editorials or articles on Christian citizenship based upon class findings
- Maintaining a "Christian Citizenship Corner" on the class bulletin board (pictures, clippings, and stories which show Christian citizens at work in the world)
- Making a Class Clipping Book, using poster boards for covers and unprinted newspaper for pages, for mounting pictures, stories, and clippings showing how Christian citizens are living today (also including evidences of the results of non-Christian living)

SUGGESTIONS FOR INDIVIDUAL NOTEBOOK WORK:

- Making individual clipping collections on Christian citizens
- Collecting stories and pictures of Christian citizens in the world today
- Writing original stories, illustrating them with pictures or drawings

THEME HYMN FOR UNIT:

God Save America

UNIT MEMORY PASSAGE:

(Russian Hymn—11.10.11.10)

Matthew 5:1-16

INTRODUCTORY SESSION: LAUNCHING THE UNIT AS A WHOLE

An Incisive Question:

What qualities make for good citizenship?

All thirteen-year-old boys and girls are dealing with this question. They meet it in their history books; they spend hours in their citizenship courses attempting to answer it; they are faced with it in their consideration of health and hygiene; they grapple with it on the athletic field and in their contacts with all the ruling forces of home and community. It is a question which is theirs. It is a question which many people are helping them to answer. It is the privilege of the leader in Christian education to lead the children, however, to ask not "What are Mr.——'s standards for citizenship?", not "What are Mrs.——'s expectations of Christian citizens?", but "What are Jesus' standards for a Christian citizen?" Before leading them to the question which belongs distinctly to the field of Christian education, however, the teacher may do well to consider briefly the question which belongs to all fields and which is theirs already, "What qualities make for good citizenship?"

A Look at the Citizens of Our Country:

An interesting approach to this question would be that of leading the children to scan the headlines of the day's news. (Copies of the newspaper for the day or for the day preceding should be on hand for use in class. It would be well to have enough to supply every two or three children with one.) The boys and girls could be asked to look for those headlines dealing with individuals or groups of people, that is, with the citizens of our land, rather than with the government. Ask them first to pick out those headlines which suggest that the people concerned are good citizens and, next, to pick out those headlines which would suggest that the people concerned are not good citizens.

Seeking a Yardstick for Measuring Good Citizenship:

After this preliminary glance at the current behavior of American people and this snap classification of individuals, the teacher may well ask what standards of citizenship the boys and girls had in mind when they classified the people described by the newspapers. The qualities which the class thinks a good citizen should possess may be written on the board as they are mentioned.

After making their own yardstick for measuring citizens, it would be interesting to ask, "Which of the qualities you have just listed would probably be omitted from the yardstick of a citizen of a non-Christian tribe in Africa? From the yardstick of a citizen of

Japan? From the yardstick of a citizen of India?" etc. These questions should lead to questioning as to the cause of differences in standards of different peoples and should bring with them the realization that, even in America, localities and groups and individuals differ in the conceptions of exactly what good citizenship involves.

The question which may next arise is that of whether or not there is an "absolute" standard of right and wrong. Does the fact that a citizen of Japan sincerely believes that the killing of Chinese people is the highest service he can do his country make that killing right? Does the fact that many Indian Brahmins think that to keep the poorest class of people from their schools and out of business and society is their duty to their country make that oppression right? Does the fact that the citizens of a few communities in our country feel that they are, at times, serving the cause of justice by lynching a negro make that lynching right? Can we say that if a person does what he sincerely believes to be right he is doing right?

Approached in this manner, the children will, of course, say that a person's own opinion is not enough to make a wrong thing right; but they will be greatly concerned as to where, if their consciences cannot be completely safe guides, they are to look for citizenship standards. Some boy or girl may answer the query of the group by suggesting that Jesus has given us a trustworthy standard which would apply to all groups in all lands.

Purposing:

And so will come the question, "What are Jesus' standards for Christian Citizenship?"

The teacher may explain to the group that the best summary of Jesus' teaching on Christian citizenship is found in His Sermon on the Mount found in Matthew 5, 6, and 7, and suggest that the group read through these chapters, thoughtfully, before the next class session with the purpose of discovering what His standards are. A preliminary glance at these chapters will convince the group that there is more in them than can be discussed in one week and will probably lead them to propose to spend the next few weeks in a study of these chapters.

Planning:

The choosing of an activity for the recording and sharing of the findings of the group throughout this study is of the utmost importance. One or two of the suggestions listed in the introduction to this unit or others made by members of the group may be decided upon.

It is important that the activities be broad enough to include the various phases of this year's work and be varied enough to challenge the interest and use the abilities of all members of the class.

Suggestions for Worship:

Meditating on the picture, "Rejoicing in Hope."

(This is a free poster which may be ordered from the American Bible Society. See Supplement book list.) While the group looks quietly at the picture the teacher may read Isaiah 55.

The teacher may next lead the group to open their Bibles at Isaiah 55 and read verses 1 and 2a together. After the reading, she might ask them to try to decide what the people in the picture have probably been spending their money upon and why they seem unsatisfied and desirous of something else.

She might next explain that, although these words were written over seven hundred years before Christ, the person referred to in the fourth verse is Jesus. The class may next read verses 4 and 5 in order to find out what the prophet said Jesus would do for the people of the nations.

The teacher may next suggest that the prophet knew, even long before Christ came with His wonderful teachings, that God's thoughts were greater than man's and that it is no wonder that no man has been able to set up standards of living any higher than those set up by Jesus. She may next lead the group to read together verses 6-9.

Explaining that the prophet compared God's word to rain and snow, the people who heard it to mountains and hills, the evil in the world to thorns and briars, and the good in the world to fir-trees and myrtle-trees, the teacher may lead the group to read the remaining verses of the chapter, verses 10-13.

Praying, using the words to the hymn "God Save America."

The teacher may lead the group to think of the people in the picture as American people and to pray this prayer for America and for themselves. It would be well to have the words of the hymn either mimeographed or written on the board before the class begins.

Singing the hymn, "God Save America."

WHAT ARE THE MARKS OF A CHRISTIAN CITIZEN?

(A Study of the Beatitudes)

An Opening Thought:

Walking through the New York World's Fair of 1939, a visitor noted all the different nations and sections of the country represented. "Look, there is a Japanese girl," she said as she saw a lovely girl with dark eyes and yellow skin. "Look at her dreamy eyes. She must be thinking of the 'world of tomorrow' . . ." "That person just behind us must come from South Carolina. With that drawl, he couldn't come from anywhere else . . ." "And watch that man go! Whew, he must be used to dodging New York traffic . . ." And so the comments went on. Almost every person bore some sign which showed from what nation or section he came.

Although he prided himself on being a citizen of Rome, Paul said in Philippians 3:20 (American Revised Version), "Our citizenship is in heaven." Although Jesus was a citizen of Palestine, He lived as a citizen of the "Kingdom of Heaven." There are people today who say they are members of the "Kingdom of Heaven," even while they are citizens of the United States. What are some of the marks by which you tell whether or not a person is a Citizen of God's Kingdom, a Christian Citizen?

Going to Jesus' Sermon on the Mount to Find an Answer:

After letting the children enumerate the things they think distinguishing marks of a Christian, the teacher may lead the group to read together the beatitudes in which the King describes the citizens of His Kingdom. Before their reading, she might explain that the word "blessed" means happy and suggest that the group use the more modern word when they read. Once having read the passage together, it would be well for the teacher to ask the class to keep their Bibles open and to follow the words while she puts them into the language people use today. A paraphrase something like the following would be understandable by thirteen-year-olds:

Happy are those who in their hearts know that they have need of God: for the Kingdom of Heaven belongs to them.

Happy are those who are unhappy over suffering and sin: for they shall feel the comforting nearness of God.

Happy are humble people, people who are not proud; for they really have the most influence in the earth and really own its good things.

Happy are they who are hungry for goodness as they are for food and water; for they shall be filled with goodness.

Happy are people who are loving and kind: for they will be shown the loving kindness of God and of their own neighbors.

Happy are those with clean hearts: for through the window of their hearts they will see God.

Happy are those who go about making peace: for others will call them the children of God.

Happy are those who endure suffering for the right: for they are true citizens of the Kingdom of Heaven.

In order to give this paraphrase a more permanent part in the thinking of the children, it would be well to have mimeographed copies which have been prepared before class, distributed after the teacher's paraphrased reading. These newly worded beatitudes might be pasted in individual notebooks to give a basis for further study.

From these re-worded beatitudes, it will not be difficult for the class to pick out the qualities of character essential to Christian citizenship. The "marks of a Christian Citizen" mentioned by the class during this discussion should be written on the board and then recorded in individual notebooks and, in some form, in the class project.

Suggestions for the Class Project:

If the class is writing articles for class or school paper, an article on the marks of a Christian citizen may be a practical interpretation of these beatitudes for the life of thirteen-year-olds.

If a clipping book is being compiled, the class may search through current papers, magazines, and church publications, for incidents in modern life which show men revealing the qualities of Christian living mentioned in these first few verses from the Sermon on the Mount. Pictures would add to the interest of the pages.

If a "Christian Citizenship Corner" is being kept up to date on the bulletin board, articles such as those suitable for the clipping book might be sought and posted.

Suggestions for Worship:

A Call to Worship: Isaiah 55:1.

Hymn: God Save America.

Scripture—Remembering the discussion held in the last year's class about the "flavor," and "shining" and "quiet spreading" of Christians, and thinking of this as applying to people with "beatitude" qualities of character.

A Story—

HAPPY IS THE MAN* (A Story of Toyohiko Kagawa)

Toyohiko Kagawa sat in his six-foot room and listened to the

*Based upon biographical notes and poems found in Kagawa's *Songs from the Slums*, used by permission of Abingdon-Cokesbury Press, Nashville, Tenn.

noises without. The clip-clapping of Japanese sandals mixed themselves with the patter of the rain, with the far-off voices of the sing-song girls, and with the cries of a boy.

"I know the boy," thought Kagawa. "I know that boy. He is twelve years old. His father has driven him from bed half naked and cold to make him dance to earn him cash.

"I came to bring God to the slums," he thought, "but here I am unable to help anyone. Cruelty and sin are everywhere. Everyone is miserable. Rats crawl from all the sewers and carry with them the plague. People die of it and no one cares. Is there no way that help can come?"

Kagawa turned back from his little window where he had been watching and listening. The fire beneath his half-boiled rice was out. There was no chair to sit upon, neither was there a bed. But there was a mat; so he lay upon it and tried to sleep.

As he lay, thoughts of his family must have come to him. His father might have helped these people had he lived. But he was dead, that father who had been the head of nineteen towns in the province of Awa, and who was later made one of the advisors to the Emperor himself. Yes, his father was rich enough to have helped. But he could not do so now.

And there was his brother who had been rich, that brother who had been his only friend for so long and who truly loved him. But his brother had spent all the money that belonged to the family estate, all that belonged to him and to Toyohiko, too, spent it on drink and gambling. He had nothing now; he could not help.

Then there was his uncle, the head of the family now, who might help if he would. But he would not. Kagawa remembered the day he had come to his uncle to tell him that he had come to know Christ and wanted to study in a Christian school and give his life in service for his Master. He remembered how his uncle had stormed and cursed and had finally told him that he never wanted to see him again; that he would, from now on, not even consider him a member of the family. No, his uncle would not help.

Yet, there were the seminary students. But they, although friendly enough to him when he was in classes with them at the school, seemed to think that his idea of living in the slums to help the poor people was a little strange. Most of them, Christian students though they were, did not feel that they should help.

And then he prayed, "Take thou the burden, Lord; I am exhausted with this heavy load . . . Unless Thou lead me, Lord, the road I journey on is all too hard. Through trust in Thee alone can I go on."

It was midnight. He crawled out of his bed into the cold and gazed up at the stars again. He found God there. Deep in the night they met. And then came ideas as to how the people in the slums could be helped: he could tell them of the Kingdom of God; he could tell them of God's love; he could show them God's love by letting them see that he, a friend of God, was their friend; he could teach the poor to read; he could cleanse the sores of the wounded, and nurse back the sick to health; he could care for the castaway children; not because he was he, but because God had given him strength. "Oh, God, make me like Christ!" he prayed.

The next morning he was happy. Dressing quickly in the dawn, he wrote down a little poem in a book. These were the words:

"I cannot invent
New things,
Like the airships
Which sail
On silver wings;
But today
A wonderful thought
In the dawn was given.

.

"And the thought
Was this:
That a secret plan
Is hid in my hand;
That my hand is big,
Big,
Because of this plan.
That God,
Who dwells in my hand,
Knows of this secret plan
Of the things He will do for the world
Using my hand."

Day was here! He thrust his shoddy sandals on and went forth with joy to preach, "The Kingdom is at hand!"

From now on Kagawa's days were busy ones. Every day he went to the seminary to finish up his work there. He did want to become a minister of the gospel. But every day he came home again to his six-foot room and helped whoever was near. If anyone was without a bed to sleep in, no matter how dirty or sick the man might be, he took him in and shared his mat. He treated people's diseases. So many people began to come for his help that he had to get another room to be used as a clinic. He preached his message

of God's love to everyone he saw, even going into the factories to teach the workers there. On the side, he wrote poems and stories and from the money he received from their sale bought things to help the needy. It was a busy life. But he was happy.

And others were happy to be near him. All the children loved him: little shaven-headed Tako, and loud-voiced Jinko, and baby Deboko who could not more than lisp, but most of all little Kiyo-ko who cried for hours outside his door when she was sold as a slave and had to leave his part of town. At times, he even took little castaway babies into his room and cared for them until he could find them a home. No wonder everyone loved him!

People not only loved him, but they wanted to change their ways because of what he was and because of what he said. He, himself, tells about one of these men, a man named Tako:

"A drunken man was going through a soldier's drill outside my door.

"'About face! Forward march!' he called. The alley echoed to his fierce commands and trembled to his tread. Suddenly, I sprang before him, mimicking his words, 'About face! Forward march! Repent, and turn to good!'

"But I was frightened at my own loud voice, and as I lit my lamp, my knees began to shake because I thought, 'What if he comes to stab me with a knife?'

"But no; he entered, saying, 'Yes; your words are good. Yet as for me, the God of Heaven has cast me off. And how shall I believe that He will save? But say that you will save me. For I know that you are in the slums to save the poor who come.'

"Troubled, there I sat upon my pallet. What to say to him to move his heart? At last came words of love.

"Silently he sat and listened. After me, my helper friend, Hasukajima, word by word, slowly word by word, showed him our Lord.

"Then the drunken man burst into weeping as he told his tale. When he was two weeks old, his mother cast him out on the sea-beach, there to die. When he was grown to fifteen years, he drew a sword upon a man demanding money; and to hide a theft, burned down a home. Nine years he was in jail. He shook with sobbing as he told his tale . . . Wildly he wrung his hands, and rent his clothes as he implored forgiveness.

"Softly, we soothed his fears, knowing we find the Christ through tears. I prayed; then Tako said, 'Tonight I sleep with you!' He slept with me that night upon the broken floor."

And so Kagawa kept on with his work. But every day new tasks came his way. His country was talking of war so he began to agitate

peace. He talked of it upon the school campus and throughout the city. He was mocked and laughed at and called a traitor. He was even beaten by his fellow students; but he went on working for peace between his nation and others. After he had come to America to school and gone back again, he started other great movements. One of these was called the "Kingdom of God Movement" where all the churches united in an effort to bring the kingdom of God to earth in Japan. He helped the workers by starting cooperative stores and helped the farmers by teaching them new and better ways of farming. He led the government to build many new homes in the slums and showed the richer Japanese the need so that they would help.

Because many people did not want to help and did not want to work for peace, and did not want even to hear these things preached, they tried to silence Kagawa. Several times he was put in prison. But even in jail he did not lose heart. In his cell one night, he wrote these words:

"Around my prison
Runs a high stockade;
And from my wrists
Chains dangle;
But no power
Can lock my eyes.

.

Dragging my chains
I climb
To the tall window ledge;
And though
My body cannot crawl
Between those grim iron rods,
Still can I
Laugh as my spirit flies
Into the purple skies!
Fearless, I fly and fly,
On through the heavenly sky;
Breaking all prison bars,
My soul sleeps with the stars!"

Because he worked so hard and lived with people who were dirty and diseased, he became ill with tuberculosis and caught a terrible eye disease. At one time, he had to go to the beach to rest and recover from his sickness. But even that did not stop his work. While there, he preached to the fisher folk and wrote a book upon

the edges of old newspapers he salvaged from the shore. Even now, although his eyesight is growing worse, he works constantly, he and his wife and their many friends.

Although Kagawa has had many wonderful positions offered him by the government, positions in which he could earn great sums of money, he still lives a poor man. He and his family now have a little home outside of Tokyo and, although he is one of the greatest Japanese living, he never spends much money on himself, never more than two dollars for a suit of clothes.

People wonder how such a little man who is truly not very strong in his body can do so much work and think so many great thoughts. If you were to ask him the secret of his strength, he would answer, "I find it in the early morning, with God, in prayer." A description of a prayer-time that he wrote when he was very young shows how much God means to him:

"In the clear morning
I have climbed the hill.

"Smoke from the factories
Rolls west to east
Across the huge red sun.
A train puffs past
Through tiny, far-off fields.

"Bright buds are everywhere.
God of the hills,
The smoke,
The sun,
The growing grain,
I cannot word my prayer.

"God . . . green things . . .
Lord of each little leaf
On every tree;
Lord of the clouds that drift
Far out to sea,
I thank Thee
That Thou hast shown
Jesus
To me.

"God,
I pray
That Thou wilt take
Evil away.

Amen."

But the prayer that he prays most is the first prayer he ever prayed, "O God, make me like Christ."

Conversation: After the story, the children may enjoy talking about the beatitudes which are exemplified in Kagawa's life, and discussing the way in which he has revealed each trait of character.

Prayer: Sentence prayers ending with Kagawa's "O God, make me like Christ," repeated in unison.

Hymn: Now in the Days of Youth.

WHAT IS THE TEST OF CHRISTIAN CITIZENSHIP?

(A Study of Matthew 5:17-48)

Testing Commonly Accepted Standards:

The teacher may lead the group to test their own standards by asking such questions as the following:

If you say:

"I work just as hard as most of the fellows in my class—"

"I help my mother as much as my friends help theirs—"

"I don't use any more bad words than anyone else—"

"Everybody does it. It is all right for me—"

how are you testing your own citizenship?

What might be wrong with such a test?

Looking at Jesus' Standards:

Jesus gives a test for Christian citizenship in Matthew 5:20. Suggesting that "Scribes and Pharisees" might be translated here as "the average good person," the children may be led to state this test in their own words.

As illustrative of the way in which this test may be applied to the details of the Christian life, Jesus has shown it functioning in respect to the keeping of the law. The children will be interested in seeing His attitude and in analyzing His teachings in somewhat the following manner:

<i>"It was said"</i>	but	<i>Jesus said</i>
"Thou shalt not kill." (Matthew 5:21)		(Matthew 5:22)
"An eye for an eye and a tooth for a tooth." (Matthew 5:38)		 (Matthew 5:39)
"Thou shalt love thy neighbor and hate thine enemy." (Matthew 5:43)		 (Matthew 5:44)
		

After studying these teachings, the children will be able to state in their own words the test Jesus put to every act, not, "Have you lived up to the letter of the law?" but "Have you lived up to the spirit of the law?"

Using Jesus' Test:

The following test may be mimeographed or written on the board. It would be more personal if each child took the test in his own notebook without the idea of handing the results to the teacher, and then followed the taking of the test with informal conversation concerning its main points.

THE LAW
(Rules We Live By)

When I live up to the letter:	When I live up to the spirit:
"Thou shalt not kill."	
I do not.....	I.....
.....	
"Thou shalt not steal."	
I.....	I.....
.....	
"Children, obey your parents."	
I.....	I.....
.....	
"Remember the Sabbath day to keep it holy."	
I.....	I.....
.....	
"Do not talk while someone else is talking."	
I.....	I.....
.....	
"Be polite."	
I.....	I.....
.....	
(Add other rules below.)	
.....	
.....	
I.....	I.....
.....	
.....	
.....	
I.....	I.....
.....	

.....
.....
I..... I.....
.....

Looking at People Who have tried to live up to These Standards:
Telling about people they know who have tried to live up to
Jesus' standards.
Listening to a story about one who did:

THE STRONG MAN

—Leone M. Kuist.

Some years ago, a young man named George went to work in a flour mill. The other men who worked in the mill watched him closely that first morning to see what sort of man he was. They saw that he lifted the heavy sacks of flour easily. This pleased them. They were strong men and admired strength in others. Presently, they tried playing jokes on him. But he laughed as heartily as any of them. When they asked him questions he answered pleasantly. So by now they were ready to be friends with him.

While they were eating their lunch and talking together, one of the men started to swear. George got up and walked away. The next day when someone began to swear, he walked away again. This happened several times. Finally someone noticed that whenever anyone used nasty language, George left the group.

So they said to him, "What's the matter? Don't you like the way we talk?" and George answered, "I don't like some of the language you use so I go off where I don't have to listen. That's all."

"You're too *nice* to swear yourself, are you?" sneered one of the men.

To which George replied quietly, "I am a Christian and I try to do only the things I think Christ would do in my place."

But the men did not understand about being a Christian. They called him names and taunted and teased him. They played tricks on him, mean tricks. But he was good-natured always and laughed at the things they did. Even when they threw empty sacks in his face so that his eyes and nose were filled with flour, he kept his temper. They tried everything they could think of to get him angry enough to fight. He said only, "I don't want to fight. Jesus wouldn't. He said we shouldn't even get mad."

They called him a coward then and would have nothing more to do with him.

Some time afterward, they were all in the mill shop at noon, bragging about how strong they were. One man said he could lift

the anvil. He tried and sure enough he got it about an inch off the floor. After that they all wanted to try. Strong as they were, some could not even budge it. Others lifted it as much as an inch or two.

When all had tried, George, who had been watching quietly, stepped up. He took the anvil firmly on each side and lifted it, not an inch or two, but *high*, a foot or more off the floor. Then he set it slowly down again. The men were too surprised to move or speak. George, embarrassed by the silence, walked away.

At last, the men found their tongues.

"Did you see that! He picked it up as easily as I lift a chair," said one. "We've been fools to monkey with that fellow."

"He must mean that about not fighting or swearing because he's a Christian," said another.

A third man added, thoughtfully, "You know, George is a strong man any way you mean it."

Discussing the story, "The Strong Man."

Worshiping:

Suggested hymns: God Save America

Now in the Days of Youth

Lead On, O King Eternal

Scripture: Matthew 5:17-20

Story: A good illustration of Jesus' teaching of doing more than required is given in "The Second Mile," by Dorothy B. Walker, in E. J. Werner's *What Difference Does It Make?*

Recording and Sharing Class Findings:

The class may like to collect pictures to illustrate Jesus' way of living up to the "spirit of the law" instead of our way of being content with obedience to the "letter." These pictures might be pasted in the "Clipping Book" or in the "Christian Citizenship Corner" on the class bulletin board. If the children prefer, they may paste the pictures in their own notebooks.

An article on "Living Up to the Spirit of the Law" might be written for the class or school newspaper.

FOR WHAT DOES A CHRISTIAN CITIZEN SEEK?

(A Study of Matthew 6)

Stimulating Thought:

The following self-check, if mimeographed or written on the board, would do much toward stimulating class thought:

HAVE YOU EVER THOUGHT OF WHY YOU DO WHAT YOU DO?

In each of the following statements check the part that comes nearest to telling why you do the deed mentioned:

I am kind to my friends because—

☐ I want to make them happy.

☐ I want them to like me.

I give my offering in church because—

☐ I am ashamed to let the people who sit near me see me not giving.

☐ I want to have a part in God's work.

I give Christmas presents to my neighbors so that—

☐ They will be happy at Christmas time.

☐ They will give me presents, too.

I go to church because—

☐ I love to worship in God's house.

☐ I want others to see how good I am.

After taking this test, the boys and girls need not show their papers to anyone. It would be well, however, to bring to the attention of the whole group the question, "Does your reason for doing a good deed make any difference in the value of the deed?" (to God, to others, to self)

Going to Jesus' Teachings for Help in Answering the Question:

In Matthew 6, Jesus describes some "good deeds" and shows two ways of doing each. After discussing the two ways of giving described in verses 1-4 and the two ways of praying pictured in verses 5-18, the members of the class may wish to illustrate by drawings, dramatizations of the situations as they are described, or dramatizations bringing up-to-date the four pictures Jesus gives: giving to win praise, giving to give joy, praying to win praise of men, praying to gain real fellowship with God.

In order to carry over from this discussion of the motives of some individual act to the idea of having a motive for life, the teacher might lead the group into a discussion of primary and specific aims, e. g., a grocer has as his primary aim to make a profit. With this primary aim in mind, he sets out each day to accomplish specific aims, such as advertising, pricing, displaying, hiring help,

making the store attractive, etc. As he does these things, he checks back to the primary aim continually. If he finds that any of his work is hindering the accomplishment of the primary aim, in this case the making of a profit, he will adjust it accordingly. The primary aim comes first. Similar discussion may be had on a student's primary aim for the day he has a test at school, a teacher's primary aim for a year, a nurse's aim for her time on duty, etc.

Suggest that just as we need primary aims back of everything we do, we need a primary aim back of life as a whole. Lead the class to read Matt. 6:19-34 in order to find two primary life aims that Jesus suggests.

After discussing these aims in the light of what has gone before, the group should be prepared to state the goal of a Christian's life as described by Jesus.

Looking at Life to Discover the Importance of Aims:

As an aid in helping each boy and girl to realize that primary life aims are usually built around either God or self, the following life problems may be mimeographed and handed to each, written on the board and discussed, or considered in a conversation led by the teacher:

Complete the sentences; then answer the questions—

- I. If having a good time today is what I want most, I shall spend my whole afternoon.....
.....
If my mother's health and happiness are of most importance to me today, I shall spend a part of my afternoon.....
.....
- II. What primary aim governs each of the following uses of money?
If having a good time is of most importance to me this year, I shall spend all the money I can save on.....
.....
If letting others know about God's love is of most importance to me this year, I shall use a part of my money for.....
.....
- III. What primary aim governs each of the following uses of my mind?
If being first in my class is of most importance to me this month, I shall.....
.....
If making my class interesting and helpful for myself and others is of most importance to me this month, I shall....
.....

A SUMMARIZING ILLUSTRATION

Adapted from a discussion by Gladys Marth

From the time when he first started to go to school, Jim wanted to be a tennis player. He would stand by the courts and watch people play by the hour. When the yearly tournaments took place, he was on hand for every game. "Some day I'll be the champion," he would say to himself.

And so, because this was the very ambition of Jim's life, he centered everything he did around tennis. It is as though his life were like a tree with good, strong roots. (Teacher should draw on board the roots and trunk of a tree.) The roots and trunk are his deep-felt purpose in life. They give the strength to his activities, which are the branches. (Teacher should draw branches to tree.)

As soon as he was old enough to have a tennis racquet, Jim spent all of his spare time on the tennis courts. For hours at a time he would practice alone, leveling his racquet with the net, and then swinging across a fast ball. For hours at a time he would study other players' techniques and then copy them. And before long, people were saying—"Have you seen that Jim play tennis? That boy really knows the game—and he's just a kid too!"

But it was not only on the tennis courts that Jim showed his interest in tennis. This was the one purpose of his life and everything he did centered around it. The books he read were about tennis champions and other great athletes. The shows he attended were the ones about sports. The friends he chose were the ones most interested in athletics. (Teacher should name each branch an activity growing out of primary aim.) He knew that he must give his body the best of care if he was to grow into a strong, well-built man. And so he refused to smoke or drink; and consequently his friends were the boys who did not do those things. He went to church because his friends went. He studied hard in school because he knew he must train his mind as well as his body to be alert if he was going to be a tennis champion. As he grew older, he got odd jobs around town and did his best at these because he wanted to earn enough money to buy a good tennis racquet. There was nothing Jim did in all his activities of every day that could not be traced directly back to the deeprooted purpose he had for his life. To be a tennis player was his reason for doing everything he did.

By the time Jim was a freshman in High School, he not only was the champion tennis player of his school but was champion of his whole town. The following year, Jim won the county championship, and then finally, the summer after he graduated from

high school, he became the state champion. Now he was famous—wherever he went, he was pointed out as the great tennis champion. When he went home, his town held a great celebration in his honor. When went to college the following year, the school he chose granted him a scholarship.

But Jim wasn't satisfied. "I'm going to go still further," he said to himself. "I'm going to be world champion some day." And so he went through college with that purpose in view. There was not a single thing Jim did which he was not doing because of this central purpose. When he had finished college, he played one great match after another, always winning victories. Then finally came the day that Jim started playing in the Olympics, the tournament that would make him world-famous. One match after another he played; and finally there was just one more game to be played. Jim had two days in which to rest up for this final match. Hopping over the fence near the tennis courts on his first afternoon off, he lay down in the grass to rest. His work-out had been good. He felt wonderful. He was sure he could win the match. So absorbed was he in his day dreaming that he did not notice that he had scratched his arm on a loose wire from the fence as he jumped over. In fact, he didn't notice the scratch until he went to bed that night.

"It is a little red," he said to himself as he touched it up with a little iodine. Crawling into bed, he thought no more about it.

Before dawn the next morning a throbbing in his right arm woke him up. "My tennis arm!" was his first thought. "What could have happened?"

As he rose quickly to turn on the light, a shooting pain went from his elbow to his shoulder. "That scratch," he thought. "It has infected my whole arm."

"Doctor," he called when he had the doctor on the phone. "This is Jim Blake. Could you come to Room 105, immediately? Something is wrong with my arm, my tennis arm."

"Hot compresses may help this," said the doctor after examining Jim's swollen arm. "You will have to stay in today. I'll get a nurse to come to help you."

The nurse stayed with Jim all day and all night, changing compresses every fifteen minutes. The pains, however, continued, and the swelling grew worse.

"Today is the day for the tournament," mourned Jim to the nurse as dawn came. "It looks as though I'll have to wait until the next Olympics to become world champion. Isn't this the toughest luck?"

"Jim," said the doctor when he came in that morning, early. "Jim, can you take a tough break?"

"I know what you are going to tell me," said Jim. "You are going to tell me that I can't play out my tournament today."

"I'm going to have to tell you that you will never play it out," said the doctor.

"Wh-what do you mean?" stammered Jim.

"I mean," the doctor replied steadily, "that your arm has to be amputated, unless you want to lose your life."

For a moment Jim looked at the doctor dazedly. "No, doctor, you don't mean that," he said. "You can't take off my arm. Don't you see—it's my tennis arm."

"Yes, I see," the doctor answered. "But it's your decision—your arm or your life."

"But, doctor, don't you see," Jim cried, "playing tennis *is* my life—it's my whole ambition—it's everything to me."

"I'm sorry," the doctor said, "but you might just as well face facts."

Jim's *Life*, his whole purpose, his whole reason for being, was cut off. (Teacher should draw line through trunk of tree.) There was nothing left in his life for him. Tennis playing had been his only purpose, and now it was gone. There was nothing more to live for. What was wrong with Jim? Is there anything wrong with tennis playing? Is tennis playing a big enough purpose for a whole life? What purpose could he have had that would have left him something to live for, no matter what had happened to him?

If living for God had been Jim's purpose (Teacher should erase line across tree and re-draw cut trunk) where would tennis playing have come in? (Teacher should write tennis playing on one of the branches after children have suggested it.) How could tennis playing have grown out of his main purpose? How could being a champion have grown out of his main purpose? What would he have to live for if this branch (Teacher should cut off tennis branch) had been cut off after his purpose had been that of living for God?

There is only one purpose worth building a whole life about; that is living for God. What activities can grow out of this purpose? (Newly named branches should be added to trunk as class suggests them: gardening, studying, playing, going to church, etc.)

Recording and Sharing Findings:

In the library, in magazines, and in church papers, the boys and girls will be able to find stories of people who have followed the command of Jesus given in Matthew 6:33a. These stories may be written in the young people's own words, or clipped from a

magazine or paper. These stories and clippings may be added to the "Clipping Book," or to the "Citizenship Corner" on the bulletin board.

Using this verse as a theme, the group may like to write articles for the school paper or talks for their Intermediate Society meetings.

Suggestions for Worship:

A Call to Worship: Isaiah 55:6

Possible Hymns: Now in the Days of Youth

Who is on the Lord's Side?

God Save America

Just As I Am Thine Own to Be

Scripture: Matthew 6:19-34

Story Suggestions:

The story of Albert Schweitzer

The Big Little Doctor—Book III—p. 38

The Greatest Man in Town—Book I—p. 57

BY WHAT RULE DOES A CHRISTIAN CITIZEN LIVE?

(A Study of Matthew 7:1-12)

Looking at Rules by Which People Today Live:

The teacher might collect from various stores and business houses the slogans which represent their policies. With these slogans written on the board in the classroom, it would be an easy matter to lead the children to discuss what kind of people you would expect to find working in the firms connected with each. The following are representative:

"Service with a smile."

"We aim to please."

"Honesty is the best policy."

"The customer is always right."

After the group has discussed the probable dispositions and characters of the people represented by the slogan, the teacher might lead them to think of what kind of people they would expect to find in countries where mottoes like these are spoken:

"In God we trust."

"Do not do to others anything you would not want them to do to you."

"My country—right or wrong."

Looking at the Rule Which Jesus Gave and by Which He Lived:

The teacher might next lead the group to read the "Golden Rule" found in Matthew 7:12. They might pretend that they are people who have never heard of anything that Jesus did and who

only know this one rule that Jesus taught, but who are trying to think of the things a man with this rule must have done during his lifetime. As their contributions are listed, they should be written on the board and in the end compared with the things Jesus actually did. The teacher should go back to the context of the verse to lead the group to see that it was Jesus' consciousness of the loving Fatherhood of God which gave him a basis for belief in the brotherhood of men.

After such a process of thought the group will realize that the rule must have come out of life to be used in life.

Finding the "Golden Rule" in Life:

The class would enjoy reading, or telling, or listening to stories of people who have lived the "Golden Rule," people such as Muriel Lester or Jane Addams, who found that the only way to help people was to live among them under equal circumstances; "Golden Rule Nash," who found that this law was practical for business; Jacob Riis, who came to America as an immigrant and who later worked for other immigrants; the young juvenile judge, who tries always to put himself into the place of those he is judging to try to discover the cause of their misdeemeanor.*

The class might next look at two illustrations for this rule which Jesus saw in life, the "Good Samaritan" story (Luke 10:30-35), the story of a man who put himself in another man's place, and the parable of "The Unmerciful Servant" (Matthew 18:21-35), the story of a man who did *not* put himself in another's place.

Taking the Rule Into Life:

The class may be divided into groups, possibly five, to dramatize scenes from the lives of imaginary people who are living the "Golden Rule."

Scenes such as the following would make interesting dramatizations:

Morning in a "Golden Rule Home"

A street scene in a "Golden Rule Town"

Congress passes some bills in a "Golden Rule Nation"

Settling differences of opinion in a "Golden Rule World"

Instead of dramatizing these scenes, the young people may prefer to describe them in story form or to picture them by drawings.

Recording and Sharing Class Findings:

The best of the stories, plays, pictures or articles which have been written during the class period may be included in the class projects, or a committee for incorporating these ideas in some

*See *Reader's Digest*, April 1939, "One Thousand Good Neighbors."

suitable form be chosen. Clippings from current newspapers and magazines which show that the "Golden Rule" is still active in life should not be neglected. "The Golden Rule Foundation," 60 East 42nd Street, New York, N. Y., will supply much valuable, up-to-date, supplementary material on this subject.

Suggestions for Worship:

The worship may be centered around Matthew 7:1-5, the conversation of a follower of the "Golden Rule." The young people may read the verses together, meditate upon and talk about their meaning, pray for God's help in keeping this rule even in their speaking, and conclude their worship by the singing of some prayer hymn such as, "Just As I Am, Thine Own to Be," or "Father, Lead Me Day by Day."

WHAT CHOICE MUST A CHRISTIAN CITIZEN MAKE?

(A Study of Matthew 7:13-27)

Looking at Choices Frequently Made by All Boys and Girls:

In order to open up the whole subject of the Christian's main choice in life, it would be well to help the class to realize that the making of choices is a common everyday affair. They may be led to enumerate choices which are common to boys and girls of their own age. These may be listed on the board as suggested by the class in some such form as this:

To tell the truth and be punished	OR	To lie and escape punishment
To refuse to copy and fail the exam	OR	To cheat on exam and get a good grade
To see a job through instead of having a good time	OR	To quit a hard job and have a good time
To refuse to fight or argue and be called a coward	OR	To go ahead and fight and be considered brave
To get along without money for a week	OR	To steal money and buy candy
To return change given by mistake	OR	To keep extra change
To report self and take blame	OR	Blame someone else and escape punishment
To give credit to the team and share honors	OR	To take credit for self and get all the honor

.....	OR	
.....	OR	
.....	OR	
.....	OR	

Looking at the Choice Jesus Said All Christians Must Make:

The group may be led to look at the pictures of this choice in Matthew 7:13-28 in somewhat the same manner in which they looked at their own choices.

Entering.....	OR	
(7:13-14)		

.....		
-------	--	-------

Building on.....	OR	
(7:24-27)		

.....		
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In order to understand better the meaning of these pictures, the class will have to think of them in somewhat the same way they considered the parables in their last year's course. Questions such as the following may be aids in helping them to feel out the meanings:

Why does Jesus describe the way a Christian must choose as a narrow way? (See *Pilgrim's Progress* when Pilgrim reached the opening of the two ways.)

Why does He describe the way a non-Christian goes as a broad way?

Does He mean by this that no Christian can enjoy all the delightful things, experiences, and people in the world?

Jesus says to watch out for false leaders who may take us with them down the broad way. How can we tell which leaders are true and which are untrue? (See 7:16-20)

If we follow the leadership of Jesus instead of the leadership of untrue guides, Jesus says that we will be like a wise man who built his house upon a rock and not like the foolish man who built his house upon the sand. What did he mean by these houses?

Did the house on the rock have any more work put into its building than the house on the sand?

Did any harder wind strike the house on the sand than struck the house on the rock?

What made the difference in the way the houses weathered the storm?

What makes the difference in the way people take the "hard knocks" and temptations that come their way?

Thinking of People Who Have Made This Choice:

The story of Jesus Himself might be referred to here. Knowledge of such modern incidents as the following might be shared:

CARSON'S CHOICE

Carson Niel sat in his room looking out of the window of his frat house. What should he do, he wondered. All his life he had kept Sunday a different day, a day upon which he could worship God and relax, a day when he tried to make it easy for others to rest and worship. And here he was, a member of the varsity tennis team, and the first match of the season was scheduled for Sunday. All Sunday morning the team would spend travelling on the train to the town where the games were to be played. Conductors would be kept working for them; hotel clerks would be kept busy assigning them to rooms and seeing that they were well established. They would, that afternoon, take in gate fees which would help support the athletic program of the college. "It is all wrong," thought Carson. "We are just making Sunday into a big money-making day, a day when everyone works to help us work. I can't go."

But there was his position on the team to think about. He had just won the place and he hated to forfeit it. He did love to play tennis. And how proud he would be to show his family the college annual with himself pictured among the varsity athletes. But he just couldn't do it. He must tell the coach.

Coach Adkins argued against his decision but in vain. "I'm sorry," said Carson. "I would love to play on the team and will any time you need me to fill in on non-Sunday games. I just love tennis so much that I hate to see it rob Sunday that I love, too. It doesn't have to rob it and I don't want to help it do so. Good luck to you, sir. I have enjoyed playing with you."

College went on as usual for almost a week and then one day upon the bulletin board Carson noticed this sign. "Tennis Players, Note: The game scheduled for Sunday, April 17th, will be played on Saturday, April 16th. The team which will represent our college at the tournament is composed of the following men—James Snyder, Harry Nottingham, Carson Niel . . ."

Carson almost reeled with joy when he read the sign. He could play. What had happened? Looking up suddenly, he saw the coach smiling at him. "We just couldn't get along without such a player and such a man as you," he said. "You are dependable and we need you."

All that year, somehow, miraculously it seemed to Carson, the games were played on every day but Sunday.

Looking Back Over the Sermon on the Mount:

In this concluding session on the Sermon on the Mount, it would be well for the teacher to help the class to take a backward look at the sweep of Jesus' teachings here. This backward look can be a fitting conclusion to the day's study if approached with the purpose of picking out from it the choices a Christian citizen must make if he has made his first big choice. Among the verses which will contribute to the development of this thought are: Matthew 5:9, 39, 44; 6:19, 20, 33; 7:1, 12.

Worshipping:

The worship for this session may well be centered in the wonderment of the people as Jesus finished His teachings, Matthew 7:28-29. The teacher may lead from a brief consideration of the reasons for their wonderment to the wonderment of the world ever since their time, and so lead the boys and girls themselves to worship at the feet of Him who is the world's "Master Teacher."

Recording and Sharing Findings:

The broad and narrow way and the houses in the storm will, of course, be very easy to illustrate pictorially. They also might be brought up to date by modern incidents and problems, if guidance and stimulation are given by the teacher. Clippings from current publications may even be used here.

UNIT II

HOW DOES JESUS HELP US TO LIVE UP TO HIS STANDARDS?

(A Study of Acts 1-9)

OBJECTIVES:

To lead the pupils to realize that it is humanly impossible to live up to the standards of Christian citizenship given to us by Christ; to lead them to realize that Christ, the perfect Citizen, can, by His Spirit, live in us and so help us to live up to those standards.

To lead them to commit their lives to Him and His Way, whatever the cost

THE QUESTIONS INDICATED IN THE TABLE OF CONTENTS UNDER THIS UNIT WILL HELP THE PUPILS TO DISCOVER THE ANSWERS TO THE QUESTION, HOW DOES JESUS HELP US TO LIVE UP TO HIS STANDARDS?

POSSIBLE UNIFYING ACTIVITIES:

Continuing those begun during Unit I

Writing a series of plays about the first Christian citizens, based upon the stories in the Acts

Planning a pageant based upon the stories in the Acts

SUGGESTIONS FOR INDIVIDUAL NOTEBOOK WORK:

Rewriting some of the stories studied, illustrating them with individual drawings

Collecting pictures and stories of people living today whom Jesus is helping to live up to His standards

THEME HYMN FOR UNIT:

Ancient of Days (Ancient of Days 11, 10, 11, 10), especially stanzas 3 and 4

UNIT MEMORY VERSE:

Acts 1:8

INTRODUCTORY SESSION:

LAUNCHING THE UNIT AS A WHOLE

Facing a Real Problem:

Jesus, in the Sermon on the Mount just studied, set up His standards for Christian citizens, but the more we understand what He expects of us, the more we realize that we can't live up to those standards. Even Christians today call the Sermon on the Mount impracticable and say, "That's all very fine, but in a world like ours we just can't live up to it." And so they hardly try.

In one sense, those who talk like that are right. Jesus' standards are too high. There isn't a single person who is good enough to live up to them!

Looking at Jesus' Solution to This Problem:

Even when Jesus set those standards, He knew that no one would be able to live up to them by himself, but He also knew what to do about it and so He made a wonderful promise. This promise has a mystery in it which no minister nor scientist can explain; and because it cannot be explained, some people seem to think that He could not have meant what He said and so they do not claim the promise. But the promise is there. He said it, and He must have meant it, for He said it the very night before He died.

This promise is stated in John 15:5, where Jesus uses a picture to show what He meant. (What does Jesus call Himself in this picture? What does He call His disciples? What is He trying to show by this picture? What words does He use to show that He knows we cannot live up to His high standards by ourselves? What does He say we must do if we would "bring forth fruit"—i.e., be the kind of persons He wants us to be?)

That same night, Jesus said the same thing in other ways. (See John 14:16-17; 16:7.) The next day, He was crucified and buried and on the third day arose again from the dead and lived among His disciples for forty days. Then, on top of a mountain, He took leave of them and gave them this wonderful promise in another way. And that promise was not only meant for His disciples then, but for all of His followers through the centuries. That promise is meant also for us. (See Acts 1:8 and Matthew 28:18-20.)

Trying to Understand Him More Clearly:

Saying it all over again by completing the following statements:

What Jesus says to us to show us the way out of the problem:

"I have set high standards for you and by yourself you cannot be that kind of person, but I will (*work through you*) and (*in you*). All you must do is to remain (*in Me*) and let Me remain (*in you*). If you don't do that you will be like (*branches*) that have been (*cut off*) from (*the trunk*). You can't bear fruit and be real Christians without Me."

"I shall give you My (*Spirit*) and then you will receive (*power*) to be the kind of people My followers must be. You

will show that you know Me by your life and by the things you say—in your home town, in the surrounding community, and to the ends of the earth.”

Boiling it down:

If we turn over our lives to Him, Jesus, by His Holy Spirit, will live in us and so will help us to live up to His standards.

No one can explain exactly how Jesus can live in us, but He has plainly promised it and He will do it if we let Him, for He never breaks a promise.

Purposing to See How It Works:

How does it work in real life? Has anyone tried it? Does Jesus actually live in people today? These and other questions can be brought together in the unit question, “How does Jesus help us to live up to His standards?” as the class purposes to find out how Jesus’ solution to the problem works.

Planning:

Here the teacher would need to point out that the book of the Acts tells the story of the first Christian citizens, after Jesus ascended. The study would naturally be centered in that book to see how Jesus helped those first followers of His to live up to His standards. She could also direct their thinking along the lines of the subsidiary questions to be answered, by asking them to suggest certain situations in which it would be especially difficult to live up to Jesus’ standards; e.g., getting along with others, standing for the right when it is not easy, or when it may even be dangerous, when we have some hard task to do, when we make mistakes.

The class could then discuss the choosing of some activity by which to record the findings of the unit, whether in the form of a series of plays or a pageant, or some other form suggested and adopted by the group.

Worshiping:

Meditation: Thinking of the eleven disciples in that upper room, as they listened to Jesus’ promise to come back to live in them, hardly understanding what He meant; thinking of their feelings the next day when they saw Him buried, sure that that was the end of all their hopes and dreams, for He was dead; trying to picture their feelings that Easter morning when they heard He was alive again and when they saw Him themselves

Reading Acts 1:6-14

Continued Meditation: Trying to visualize the feelings of the eleven as they waited in the upper room for the fulfilling of

the promise, wondering what would happen and when it would come to pass

Prayer Period: Thanksgiving for Jesus' promise, prayer for His guidance in the study of this important question, closing with the singing of the refrain, "O come to my heart, Lord Jesus, there is room in my heart for Thee."

Theme Hymn (read aloud): Ancient of Days, stanzas 3 and 4

HOW DOES JESUS HELP US TO LIVE TOGETHER?

(A Study of the First Christian Community)

Materials for Class Research:

Biblical Materials: Acts 1:1-2—Luke introduces his book; 2:1-8—The promise is fulfilled; 2:12-24, 32-33—Peter explains what has happened; 2:37-41—The Christian Church is born; 2:42-47—Enemies become friends and co-workers

Supplementary Materials: Pictures of Pentecost; stories of Christians today who by their life together show that they have the Spirit of Christ

Possible Activities:

Comparing Luke 1:3 with Acts 1:1-2 to discover the author of the Acts, noting Luke's description of the story of Jesus' life on earth—"The things that Jesus *began* both to do and to teach"—implying that in the Acts he will record the things Jesus *continued* to do and to teach after "the day in which He was received up;" concluding that the title of the book is really "The Acts of Jesus (or of the Holy Spirit) living in His Disciples"

Listening to the story in 2:1-8, as told by the teacher, noting the symbols of the Spirit's indwelling—sound of wind, representing the Presence (see John 3:8), tongues as of flame, representing the purifying energy of the Spirit, speaking in other tongues, representing the witnessing to the truth, which comes through the Spirit

Reading Peter's explanation of what happened—2:12-24, 32-33—discussing the audience to whom he spoke—containing many who were their enemies, who had had a part in putting Jesus to death—and the courage it must have taken for Peter to speak to them as he did

Reading the story of the birth of the Christian church, noting the question asked and Peter's answer (The Spirit is given to all who repent and believe.)

Reading the description of this first group and listing all the

characteristics mentioned, noting the inner evidences of the indwelling of the Spirit

Looking back to the Sermon on the Mount to see how many of the standards set by Jesus the group lived up to here

Sharing any stories found which show that people today still find Jesus' promise coming true (e.g., Kagawa; Chinese Christians during the Sino-Japanese war sharing with each other and with refugees in their midst; a group of French and German Christians continuing to worship together, during the first World War, in a church in Copenhagen; a group of Japanese Christian women sending money to Christians in China; a girl in Virginia sending money she'd been saving to buy skates to sufferers in the Mississippi flood)

Answering the question of the session by indicating that as the Holy Spirit enters people's hearts He changes them from selfish, unkind people to unselfish, loving, and happy people.

Studying the theme hymn, comparing its statements with the story in the Acts

Worshipping: Using Acts 1:8, thinking of how it was fulfilled and of how Peter and the entire group became "witnesses in Jerusalem;" singing the theme hymn, if learned, reading its last stanza as a prayer, if not yet learned; telling story of Spirit-filled Christians today

Beginning work on class activity, incorporating findings of this session

HOW DOES JESUS HELP US TO DO HARD THINGS FOR HIM?

(A Study of Peter on the Day of Pentecost)

Materials for Class Research:

Biblical Materials: Mark 14:27-31, 41-43, 50, 53-54, 66-72—Peter before the Day of Pentecost; Acts 2:14, 22-24, 3:1-4:31—Peter after the Day of Pentecost

Supplementary Materials: Pictures of Peter and John at the Gate Beautiful; pictures and stories of courageous witnesses for Jesus such as Luther before the Council of Worms, refusing to retract his statements, saying, "Here I stand. I cannot do otherwise, God helping me." (See III-105); Lincoln, who was really afraid to take public office, but asked God for strength to do the right and then went ahead; Niemöller, who chose a concentration camp rather than stop preaching the Truth

Possible Activities:

Listening to the story of Peter's life:

Introduction:

Andrew asks his brother, Simon, to come to see Jesus, the Messiah

Simon talks with Jesus and is given his nickname, Peter
Peter called from fishing to be a disciple

Peter asks Jesus to spend the Sabbath in his home—sees his mother and many others healed

Jesus makes Peter's house headquarters in Capernaum

Peter thinks he is becoming a good disciple of Jesus:

Peter watches Jesus teach, preach, and heal for three years—tells Jesus that he believes Jesus is the Christ, the Son of God

Peter with James and John see Jesus transfigured

Peter goes with Jesus to Jerusalem, enters with triumphant procession, must be deeply disappointed when Jesus does not let Himself be made king

Peter follows Jesus through experiences of last week

Peter protests when Jesus washes his feet; then on hearing Jesus' answer, asks to be washed all over

Peter swears he will follow Jesus even to death

Jesus foretells Peter's denial

Peter fails Jesus in time of crisis:

Peter is one of three chosen by Jesus to watch while He prays in the Garden

Peter falls to sleep three times while Jesus prays; when Jesus is arrested Peter cuts off ear of the high priest's servant

Peter follows Jesus afar off into court of high priest's house

Peter denies Jesus three times; when cock crows and Jesus looks at him, Peter goes out and weeps

Peter hides with other disciples after Jesus' death

Peter is forgiven for his failure:

Peter, with John, runs to tomb Easter morning when women report the resurrection

Peter enters tomb before John; can't quite comprehend what has happened

When John enters, both realize that Jesus is really alive

Jesus appears to Peter

On lake-shore, Jesus gives Peter chance to express his love three times, tells Peter to feed His sheep

Peter becomes worthy of his name:

Peter, with other disciples, sees Jesus ascend

Peter, with other disciples, receives Holy Spirit
 Peter preaches sermon before temple crowds
 Three thousand are converted as result of Peter's preaching
 Peter and John heal lame man and acknowledge Christ's
 power in miracle

Taking turns reading the Biblical references listed on page 35
 discussing findings and making note of them on the black-
 board, under the headings—

PETER

BEFORE	Pentecost	AFTER
.....		
.....		
.....		

Talking about the change in Peter, especially with reference to
 4:10-11, 13, 18-20, noting the secret of the change in 4:8
 and 23-31

Reading John 1:42 and seeing how that promise has come true,
 how Peter has been changed into a rock

Answering the question, "How does Jesus help us to do hard
 things for Him?" in terms of Peter's experience: Filled with
 the Spirit of Jesus, Peter was helped to put first things first
 —thinking more of doing God's will than of protecting him-
 self—and so was given boldness and courage. Faced with a
 hard situation, he and his friends prayed to God and were
 given the strength they needed.

Talking about situations they face in which courage is demanded

Looking at pictures of Peter and of other people who were
 helped by Jesus to do hard things for Him; sharing stories
 of such people today

Working on the story of Peter for the class activity

Closing Worship:

Scripture: Acts 1:8

Prayer: "Holy Spirit, Power divine, Fill and nerve this will
 of mine;

By Thee may I strongly live, Bravely bear, and nobly strive."
 —Samuel Longfellow (in H. Augustine Smith's
Hymnal for American Youth)

Story: Acts 5:17-42

Theme Hymn: Ancient of Days, stanzas 3 and 4

HOW DOES JESUS HELP US TO FACE DANGER FOR HIM?

(A Study of the Death of Stephen)

Materials for Class Research:

Biblical Materials: Acts 6:1-7—Stephen chosen as an assistant to the Twelve; 6:8-15—Stephen accused falsely by his enemies; 7:1-53 (with emphasis on 7:35-37, 51-53)—Stephen's defense; 7:54-60—Stephen stoned to death

Supplementary Materials: Pictures of Stephen and other Christian martyrs; stories of Joan of Arc, Tyndale, and Huss, burned at the stake, the forty martyrs of Sebaste, left to freeze to death because they refused to worship the Roman gods, etc.

Possible Activities:

Listening to the story of Stephen, the first Christian martyr
Looking up Acts 6:5, 8, 10 to discover what kind of person Stephen was—and why

Making a "court report" of Stephen's trial, the accusations of witnesses (6:9-14); the appearance of Stephen (6:15); main points in his defense (7:35-37, 51-53); the actions of Stephen's enemies (7:54, 57, 58); the behavior of Stephen (7:55, 56, 59-60)

Talking about Stephen's behavior and looks in the face of danger; finding explanation; discovering evidence that the Spirit of Jesus was really living in Stephen (7:60)

Discussing the question why Jesus let Stephen's enemies kill him; deciding which would be better—to be in the place of one of the murderers or in Stephen's place; recalling Matthew 5:10-12 to see how it came true for Stephen

Answering the question, "How does Jesus help us to face danger for Him?"

Trying to decide whether or not people are called upon to face danger for Jesus today (Russia, Germany, China, Japan)

Continuing work on class project, including the story of Stephen

Closing Worship:

Hymns: The Son of God Goes Forth to War (Note reference to Stephen.)

Faith of Our Fathers

Scripture: Hebrews 11:32-38

Story: The Triumph of John and Betty Stam (See below)

(Alternate story "From Death Came Life"—II-83)

Silent Prayer

THE TRIUMPH OF JOHN AND BETTY STAM*

Hastening, terrified people fled through the streets of Tsingteh. Confusion reigned everywhere as frightened men, trembling women and crying little children rushed through the city streets, out through the city wall, and toward the mountains where in some secluded spot they hoped to find safety. Some carried bundles with their most treasured possessions, but most of the people had not tarried for anything when the word had spread that the Red army was inside the city. With scarcely any warning, their advance guard had scaled the city wall and had thrown open the gates. In had poured the merciless, cruel Reds, just as day dawned.

In the home of John and Betty Stam, young missionaries of Tsingteh, breakfast was over. In family worship they had just given the new day to the Lord. Betty had begun to bathe little Helen Priscilla, who wriggled and kicked and cooed just like any normal three-months-old baby.

Suddenly there was a knock at the door, and then another and another. John opened the door and in came Communist soldiers. Before long John was bound and carried off to their headquarters. Quickly the soldiers returned for Betty and the baby. Somewhat later John was allowed to return, under guard, to get food and clothing for the baby.

"Everything has been taken," whispered a weeping servant.

"Do not be afraid," replied John. "God is on the throne. These little things do not matter. Our heavenly Father knows. You go and stay with old Mrs. Li to-night."

That night at headquarters, John was permitted to write a letter to the China Inland Mission in which among other things he said: "All our possessions are in our captors' hands, but we praise God for peace in our hearts and for a meal tonight. God grant you wisdom in what you do, and us, fortitude, courage, and peace of heart. He is able—and a wonderful Friend in such a time."

So they found Him to be all through that day and night on the long hard march to another town. So they found Him to be on that next morning.

Roughly summoned in the early hours, they looked one last time into the face of their sleeping child and were led into the street and up a little hill outside the town. The onlookers were too terror-stricken to utter a protest. But one man dared to break ranks. This Chinese Christian doctor fell on his knees and began

*By Mary Lee Taylor—cut from *The Triumph of John and Betty Stam*, by Mrs. Howard Taylor. Used by permission of publisher (China Inland Mission, 237 West School Lane, Phila. 1935.)

to plead for his friends. Angrily repulsed by the Communists, he still persisted until he was dragged away—himself a prisoner.

John turned to the leader of the band to ask for mercy for this man, but even as he spoke there came the sharp command to kneel. He did so. There was the flash of a sword, and with a look of joy on his face his spirit was released. Betty quivered, but only for a moment. Then, bound as she was, she dropped to her knees beside the body of her husband. There was another quick command, and then the flash of a sword, which mercifully she did not see. And they were reunited.

In the meantime the little baby lay all alone in a deserted house. But God was caring for her. A brave Chinese Christian daringly smuggled her out, and carried her with his own little baby to safety. After several weeks she was brought safely to her grandparents, who received her with thankful hearts.

HOW DOES JESUS HELP US TO WORK FOR HIM?

(A Study of the Spirit's Guidance of Philip)

Materials for Class Research:

Biblical Materials: Acts 6:3, 5—Philip chosen with Stephen; Acts 7:59-8:3—the church persecuted; 8:4-8—Philip preaches in Samaria; 8:26-40—Philip sent to help the Ethiopian

Supplementary Materials: Pictures and stories of missionary activities in certain sections of our country and in other lands

Possible Activities:

- Reading the story of Philip aloud in unison
- Repeating again Acts 1:8, noting that Philip has now come to Samaria, looking back through chapters 1-7 to see that they were all dealing with Jerusalem
- Outlining the book of Acts as far as they have gone, somewhat as follows:

Ascending Christ	Descending Spirit	Changed Peter			Daring Stephen		Working Philip
1	2	3	4	5	6	7	8
JERUSALEM & JUDEA						SAMARIA	

Looking at a map of Palestine to see the spreading of the church
Talking about the way in which a hard experience, the persecution and scattering of the church, was made to "work for good" through the spreading of the "Good News" (See Romans 8:28)

Listing characteristics of Philip revealed in the story

Discussing the way Philip must have felt when the order came to leave the place where he was having good results to go to a desert!

Finding the ways in which Jesus helped Philip to work for Him—guidance, wisdom, power

Finding ways in which Philip made it possible for Jesus to use him—hearing ear, readiness to obey promptly, willingness to be and do and say what God wanted him to

Including Philip's story in the class activity

Closing Worship:

Silent Meditation: Wondering at God's willingness to use us to carry on His work; being quiet before Him, so that we may learn to hear Him speak to us

Hymn: Lord, Speak to Me That I May Speak

Scripture: Psalm 32:8-9

Story: Rufus Jones Lets God Guide Him (See below)

Hymn: Saviour, Like a Shepherd Lead Us

RUFUS JONES LETS GOD GUIDE HIM

Rufus watched and listened. He was only a boy—and a regular boy at that—but he didn't want to miss a thing that was going on in church this morning. Some men and women were talking, telling the rest about God and about the wonderful things they had seen God doing. One said, "I was much troubled. I didn't know what I ought to do. Then I prayed to God and asked Him to show me what to do, and suddenly everything seemed plain and I *knew* what I should do. God answered my prayer."

Another one said, "I had to do something that was very hard to do; in fact, I knew it was too hard for me to do alone, but I asked God to give me the strength to do it—and He did."

While they were talking, Rufus watched and listened. He saw that they were strong men and women who were not afraid. And by the light in their eyes and the smiles on their faces, he could tell that they were happy. As he looked at them and heard their stories, Rufus said to himself, "That's what I want to be like when I grow up. These people are different somehow from some other people I have seen. It must be because they know God. If I want

to be like them, I guess I must learn to know Him, too."

So Rufus went to church on Sundays. The times he liked best in the worship service were the times when everyone was quiet. There would be a hush in the room, every man and every woman there very still, every boy and every girl very still, Rufus, too, very still. It was just like the words, "The Lord is in His holy temple; let all the earth keep silence before Him." And more and more, as Rufus learned to be still before God, he could feel God's nearness.

At home, too, Rufus was learning this. Every morning all the family gathered about the large table for worship—Rufus' father, his mother, his brothers and sisters. After his father read from the Bible, they were all still. No one spoke, no one whispered. And as they waited and were quiet they could feel that God was very near. It made Rufus feel very solemn, somehow, even though he was only a boy—and a regular boy at that. "God is right here," he would think to himself. "I know it. I can feel it."

So the days and the months and the years went by, and all this time Rufus was learning to know God better. And more and more he found that those quiet times at home and in church when he felt that God was near helped him at other times too. When he was out playing with the other boys, it would help him to remember to play fair. When he was working as hard as he could in school, and it seemed as though he couldn't do his work right, he would ask God to help him. And he found that then he could work harder than ever.

At last, Rufus was old enough to go to college. One year he went, two years, three years, and then he came to the fourth year—his last at college. And now Rufus had a real problem. One question was always in his mind these days. It was this: "What shall I be? What shall I do with my life? What kind of work shall I choose?" But it didn't worry Rufus at all because he was sure of one thing. "God knows me—He knows all about me, and I'm sure He has some special work He wants me to do. If I just wait, if I'm quiet before Him, if I give Him a chance, He will tell me when the time comes what it is He wants me to do."

One day, toward the end of that last year at college, Rufus went out into the woods all by himself. He wanted to be alone with God, so that God could speak to his heart. As he walked there under the trees, in the stillness of the woods, thinking about his life and what he should do, he suddenly knew what it was. God had answered his prayer and shown him the way. He knew God wanted him to be a teacher so that he could help other people to

learn to know Him. And then and there Rufus knelt down under the trees and promised God that he would do it.

And so today, Rufus Jones is known all over our country—and even in other countries—as the man who is helping people to know God and to feel that He is very near.

HOW DOES JESUS HELP US WHEN WE ARE ON THE WRONG TRACK? (A Study of Saul's Conversion)

Materials for Class Research:

Biblical Materials: Philippians 3:4-6; Acts 7:54-8:3—Saul's early life; 26:9-11—Paul's own explanation of his conduct; 9:1-22 Saul set right

Supplementary Materials: Pictures of Saul's conversion experience; stories and pictures of other people who have turned "right about face" after meeting with Jesus (See missionary magazines.)

Possible Activities:

Listening to the story of Saul (Paul is the Greek equivalent.)

Looking up above references to list the things Paul did before He knew Jesus and noting that he thought he was pleasing God (i.e., he was obeying his conscience in doing what he thought was right, but he was mistaken, he was on the wrong track and needed to be set right); imagining how he must have been feeling since he watched Stephen die

Talking about his experience on the Damascus road, trying to visualize it and to enter into his feelings, noting the way in which Jesus showed him his mistake, the way in which Paul obeyed and turned about (Note use of "Lord"—"Master," 9:5, 10.)

Noting that Jesus knew Saul by name, that He had definite work in mind which He wanted to do through Saul, that He gave Saul of His Spirit before sending him out

Answering the question, "How does Jesus help us when we are on the wrong track?"

Discussing ways in which Jesus leads us now, if we really want to do what is right

Sharing stories and pictures of people today who have been turned about by Jesus

Working on the story of Saul for the class project

Planning and participating in worship, using theme hymn, hymns selected from those suggested in preceding section, Scripture (e.g., Isaiah 30:21, II Corinthians 5:17-18), a conversion story (e.g., "Wang, the Tiger"—I-17—could be used in brief, at least, as the basis for a meditation) and prayer

UNIT III

WHAT IS THE MESSAGE OF CHRISTMAS FOR CHRISTIAN CITIZENS TODAY?

(A Study of Old Testament Prophecies of the Rule of the Prince of Peace and of Selected Christmas Carols Incorporating this Thought)

OBJECTIVES:

To lead the pupils to realize that Christ came to establish peace between God and man and that only in His transforming power do we have the foundation for peace in the world; to lead them to see that the Christian citizen is obligated to work with Him for peace and goodwill among men

To give them such an understanding of the deeper meaning of Christmas and such a vision of world fellowship in Christ that the singing of Christmas carols will be a natural expression of their joy in this concept

To lead them to share the message of Christmas with others, to become peacemakers in all their relationships, and to participate in building Christian world friendship

POSSIBLE UNIFYING ACTIVITIES:

Making a frieze or class book illustrating the Christmas carols and O. T. prophecies studied

Collecting new toys, mending and painting old toys, for a "friendship box" to be sent to children of another land

Making a frieze of Symbols of Peace in the World (e.g., pictures of Peace Bridge between Canada and U. S. A., the Statue of Liberty, the Christ of the Andes)

Spreading the glad tidings of Christian peace through Christmas caroling

SUGGESTIONS FOR INDIVIDUAL NOTEBOOK WORK:

Illustrating the Christmas carols studied

Compiling prophecies of Jesus' coming

CHRISTMAS HYMNS STUDIED:

Watchman, Tell Us of the Night

It Came Upon the Midnight Clear

Hark! the Herald Angels Sing

UNIT MEMORY PASSAGE:

Isaiah 2:2-4

SUGGESTIONS FOR CLASS SESSIONS

Getting into the Spirit of Christmas:

This may be done in a variety of ways, depending upon the local situation. One effective way would be to begin the session with music, playing on a victrola, the teacher or a member of the

class playing on a piano while the rest listen, or the class humming without accompaniment three Christmas hymns: Watchman, Tell Us of the Night; Hark! the Herald Angels Sing; and It came Upon the Midnight Clear. After listening to the melodies and identifying them by name, the group could be led in discussion to see that each of these hymns is stressing the meaning or message of Christmas, that each suggests in some way the contrast between that message and the condition of the world into which it was brought.

Purposing:

The question, "What is the message of Christmas for Christian citizens today?" would be the natural outgrowth of the above, particularly against the background of present world conditions, which the group could readily sketch. The determination to spend the remaining weeks before Christmas in trying to answer the question should be definitely formulated.

Planning:

If the suggestion is not forthcoming from the group, the teacher herself might suggest that the three hymns just considered might be made the basis for this study. Scripture references found in the various stanzas could be looked up and discussed, pictures illustrating each stanza could be collected and compiled into a class frieze or poster book, in addition to being recorded in individual notebooks.

Other plans, as suggested in the introduction to the unit, might also be undertaken. The collection of pictures and stories of the various symbols of peace in the world would form an important part of the class activity. Some of these might be included in the illustrations of the hymns studied.

From the start, the group might look toward Christmas caroling as a community project. Should this be undertaken some of the boys would no doubt be glad to make candle holders out of tin cans. The steps in this process would be as follows:

1. Take a tin can and cut off top.
2. Make two cuts, about two inches apart, down from top to one inch from bottom.
3. From each of these cuts, continuing one inch from bottom, cut over three-fourths inch toward each other and then up, leaving a half-inch center strip.
4. Bend this strip out and down to form a handle.
5. Insert a candle that is shorter than the can. This leaves the main part of the can as a shield against the wind.

Studying the first carol, Watchman, Tell Us of the Night:

Reading it through aloud, from beginning to end; talking of its

form—a series of questions put to the “Watchman,” by a “Traveler” and answered each in turn; discussing whom each might represent—a prophet or alert Christian who sees in the coming of Christ the fulfillment of the promises of God and a person traveling through the night (the world as it is) and needing some encouragement; looking up unfamiliar words in the dictionary; going back to the first stanza to study it in detail—referring again to conditions today which warrant the use of the term “night;” interpreting the star—looking up Biblical references, Matthew 2:1-6; Micah 5:2, 4-5a; going on to the second stanza, looking up Isaiah 2:2-4 as a basis for the answers given; talking about why the fulfillment of this promise depended upon the coming of Christ, how much of it has been partially fulfilled, how much is not yet come to pass, why it should be taking so long; looking at pictures which illustrate parts of this passage;* reading and re-reading the passage aloud in order to get a start on memorizing it; going on to the third stanza, pretending to be artists and deciding how they would paint a picture illustrating the first two lines; looking up Isaiah 9:2 and 9:6, talking of their meaning and of the way in which the coming of Jesus has brought light to those in darkness.

Talking over ways in which this hymn can be represented in the class activity; beginning to work on it and listing other materials needed to complete it.

Climaxing in Worship:

Singing the hymn just studied, the girls, as the Traveler, singing the questions, the boys as the Watchman, singing the answers

Reading together Isaiah 2:2-4

Praying silently—thanking God for the coming of the Prince of Peace, asking forgiveness for our failure to let Him have absolute rule in our hearts, asking Him to show us how we may have a part in the fulfillment of this promise, praying for the world at war

Meditation: Hopeful Signs in the Night as we see them today
(Here is a sample)

When Christ returns there will be peace. We know that; for the Bible tells us that Jesus will conquer Satan and His evil forces and will reign forever and ever. It will be a glorious world

*See symbols of peace in world, suggested in Introduction. A fine poster, showing the peoples of the world coming to the Light, may be ordered in advance from the American Bible Society. (See Bibliography.)

then, with a glorious King. And yet even before that time we can have peace among the Christian peoples of every land. Even while wars are raging between two countries the Christians of those countries can show love towards each other, work for the welfare of citizens of the "enemy" country whom their lives might touch, and work for a Christian peace when it is over.

At the beginning of the second world war, in December 1939, there met in Tambaram, India, four hundred and seventy-one people, representing all colors and nationalities, to think about the work of Christ's Kingdom and to pray for Christ's guidance. There on the campus of a Christian college they met, Japanese and Chinese, Germans and Americans. There, representatives of different nations led in morning worship. Representatives from all nations gathered around the piano at night to sing Christmas carols of the peace and good-will which God had planted in their hearts for each other. Telling about these days together they said,* "We are one in faith; we are one in our task and commission as the body of Christ; we are resolved to become more fully one in our life and work. Our nations are at war with one another; but we know ourselves brethren in the community of Christ's Church. Our peoples increase in suspicion and fear of one another; but we are learning to trust each other more deeply through common devotion to the one Lord of us all. Our Governments build instruments of mutual destruction; we join in united action for the reconciliation of humanity. Thus in broken and imperfect fashion, the Church is even now fulfilling its calling to be within itself a foretaste of the redeemed family of God which He has purposed humanity to be . . . Look to Christ, to His Cross, to His triumphant work among men, and take heart. Christ, lifted up, draws all men unto Him."

Studying the Second Carol, It Came Upon the Midnight Clear:

Reading it through thoughtfully, including the following stanza as the third:

"Yet with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And man, at war with man, hears not
The love song which they bring;
O hush the noise, ye men of strife,
And hear the angels sing."*

*The World Mission of the Church—Findings and Recommendations of the International Missionary Council.

*H. Augustine Smith, *Lyric Religion*.

Singing the first stanza, choosing pictures which illustrate it, looking at Luke 2:13-14 to compare it with this stanza, noting its message of peace and good will; remembering the passage studied before—Isaiah 2:2-4—repeating it as far as possible from memory, re-reading if necessary, noting its relation to the Luke passage

Singing the second and third stanzas, noting the first word, "Still,"—namely, today—noting the description of the world, talking about the conditions previously mentioned which are described by these terms, finding pictures illustrating these conditions in the world, discussing ways in which the angel song still "floats o'er all the weary world," recalling Jesus' words in Matthew 5:9, 43-45

Singing the fourth and fifth stanzas, repeating again Isaiah 2:2-4, thinking of people described in the first half of the fourth stanza, finding pictures to illustrate them, also pictures (from missionary magazines, etc.) of some who are "looking," and peace pictures representing "the age of gold"

Pausing to Worship:

Quiet Music: Listening to the playing of the hymn

Singing the second stanza of "It Came Upon the Midnight Clear"

Thinking of what it would mean if the people of every nation would listen to its song and let the Prince of Peace rule in their personal and national life and in their relations with other nations

Sentence Prayers

Story:

CHRISTMAS IN "NO-MAN'S-LAND"*

Christmas 1917 found German boys and French boys facing each other from trenches across "No-Man's-Land." A battle had been raging; but, somehow, as the stars of Christmas Eve came out, the firing lessened. Before the clock struck twelve on Christmas morning, all was quiet. As the sun came up, the boys looked out toward "enemy" lines. "It's Christmas day," they thought. "Let's take a holiday from war."

Out of their trenches they climbed, French boys from theirs, German boys from theirs; cautiously they eyed each other; but nothing happened. Cautiously they approached each other. Still, nothing happened. "They must, too, have a little Christmas in their hearts," thought each group of the other.

*This incident has been reported as true; source unknown.

As they came closer to each other, close enough to see each other's faces, they smiled. "*Joyeuse Noël*," said the French boys. "*Fröhliche Weihnachten*," said the Germans.

Out from a German pocket came a packet of cigarettes. "Have some," was said in German to a French "enemy." The "enemy" smiled. "These are good cigarettes," he said in French. "Thank you very much."

"Have a bar of chocolate?" said a Frenchman to a German. "Good American chocolate this is."

The German beamed. "That is a real Christmas present," he said.

And so the exchange went on. Some of the Frenchmen could talk German, and some of the Germans could talk French. These carried on long conversations asking about the homes each had left; talking of their wives and children; wondering how people in their home towns were spending Christmas this year. Those who could not talk to each other in words managed to get a lot across with smiles and nods and pictures drawn with sticks in the dust.

Evening came. All were enjoying themselves so much that they hated to leave for their trenches. Stars came out; and as they came, a deep German voice started the carol, "*Stille Nacht, Heilige Nacht*." Other voices took up the song until all of No-Man's Land rang with the voices of singing men. The Germans were singing in German, the French in French; but the meaning of the words was the same. When "*Stille Nacht*" died away, a Frenchman began "*The First Noël*." The whole group joined in, singing in the same manner. And so the evening wore on with the men singing one song after another, songs of peace on earth and good-will among men through Christ who had come to save. Still singing they moved each to his own trench and slept, for the first time since coming to the front, without fear of an "enemy" attack.

On December 26th all was quiet on this sector of the Western Front. Each Frenchman thought of the kindness of the Germans he had talked with, of their smiles, of the families they had at home. Each German thought of the friendliness of the French and of their fellowship together. In the hearts of both, melodies of Christmas carols still rang. They could not fight the "enemy" they knew, an "enemy" which sang praises to the Christ whom they loved.

December 27th, 28th, and 29th passed; and still the guns were silent. News of the lull in battle was taken back to French and German headquarters. "Start firing" came the orders. With sinking hearts they heard the orders read. With heavy hearts they turned to obey. After all, this was war and they were soldiers. They would

have to grit their teeth and fire and try not to think of what their shells were doing to their friends of Christmas day. And so the war went on.

Singing the last stanza of "It Came Upon The Midnight Clear."

Working on the Class Activity:

Illustrating each stanza of the hymn by means of the pictures selected before

Studying the Third Carol, Hark! the Herald Angels Sing:

Reading it through thoughtfully

Reading again the 1st stanza, the message of Christmas in the angels' song; thinking of its meaning, of why it is "Good News;" reading what Paul says of "God and sinners reconciled" in II Corinthians 5:18-19

Reading stanzas 2 and 3

Listing on the blackboard all the names here given Christ; looking up their meaning in Isaiah 9:6; Matthew 1:21-23; John 1:14; Malachi 4:2

Reading stanza 3

Finding all the things mentioned that Christ does for us, reading John 8:12, John 3:16, John 20:31, John 3:3.

Finding all the things the nations are urged to do, beginning with "Hark!" and including "Hail," thinking again of the fact that only as people truly come to Him shall we have peace on earth; reading I John 1:7, stressing "fellowship"

Thinking of our responsibility to make Him known among men, thinking of ways in which we can do this

Choosing pictures to illustrate this carol

Lifting Hearts in Worship:

Hymns: The three studied

Scripture: Selected from passages considered, including Isaiah 2:2-4

Prayer: Silent, sentence prayers ending with last stanza of O Little Town of Bethlehem

A Story: The Christ of the Andes

An Illustration:

An illustration such as this might be used: In 1927 when the tide of feeling against foreigners was rising high in China as a result of the accidental killing of a Chinese student by a British soldier, Americans were better treated than the citizens of any other country. "Because," said any Chinese you would ask, "the

Americans are different. When we destroyed many American lives and much American property in the Boxer Rebellion of 1900, we owed and paid America a huge indemnity because of it. Americans took the money we rightfully owed them and made it into a fund to provide scholarships for Chinese students in American Universities. Americans return good for evil. We are their friends." And the Christians would add: "Americans have nothing but love in their hearts for us because many of them have let God change them and rule in them. They are Christ's people, reconciled to God and man."

Completing the Class Activity:

Adding the pictures of the third carol to their frieze or poster book
Finishing candle holders and making final plans for caroling



UNIT IV

AS CHRISTIAN CITIZENS, HOW SHOULD WE LIVE IN OUR WORLD?

(A Study of Acts 10-28)

OBJECTIVES:

- To help the pupils to see Christian citizenship actually at work in the life of the early church and in life today
- To lead them to determine to throw in their lot with the forces of Christianity
- To help them to grow more Christian in their everyday living and to lead them so to meet life problems that their influence will be that of real Christian citizens

THE QUESTIONS INDICATED IN TABLE OF CONTENTS UNDER THIS UNIT WILL HELP THE PUPILS TO DISCOVER THE ANSWERS TO THE QUESTION, AS CHRISTIAN CITIZENS, HOW SHOULD WE LIVE IN OUR WORLD?

POSSIBLE UNIFYING ACTIVITIES:

- Continuing the newspaper, Christian Citizenship Corner, or Clipping Book begun during Unit I
- Continuing the plays or pageant begun during Unit II
- Making a series of plaques by carving outstanding scenes of the Acts in blocks of paraffin, similar to the series of wood carvings on the life of Livingstone found in Blantyre, Lanarkshire, Scotland.

SUGGESTIONS FOR INDIVIDUAL NOTEBOOK WORK:

- Collecting clippings showing Christian citizens living in our world today
- Writing the answers to each question considered, illustrating with drawings or pictures

THEME HYMN FOR UNIT:

- Christ for the World We Sing
(Tune—Trinity 6.6.4.6.6.6.4)

UNIT MEMORY PASSAGE:

- I Corinthians 13:1-13 (American Revised Version)

INTRODUCTORY SESSION: LAUNCHING THE UNIT AS A WHOLE

Looking Backward:

- Setting up an impromptu exhibit of the class activities completed thus far in Units I, II and III; dividing the class into "exhibitors" and "audience," the latter going about examining the exhibit while the former explain its various parts
- Discussing the summarizing findings: Jesus' high standards for

Christian citizens; how Jesus helps us to live up to these standards; and the message of Christmas for Christian citizens today

Looking Outward:

Going to the day's news to discover the problems facing Christian citizens in the world today; listing them on the board; e.g., war, race relations, class relations, suffering and need, injustice, lawlessness, indifference to religion, persecution of the church

Discussing the contrast between conditions as they are and conditions as Jesus would have them to be; seeking the reason for this

Trying to imagine what the world would be like if everyone would really let Jesus have His way, the difference in the local community, in the nation, and in international relations

Looking Forward:

Recognizing that everyone in the world is not going to do the above

Facing the fact that Christian citizens are responsible for doing something about it, that they must meet these problems in the Spirit of Christ and let Him work through them to change conditions

Determining to continue the study of the Acts in order to discover how those first Christian citizens lived in their world with its similar problems and so to get suggestions for Christian citizens today

Listing some questions to be answered

Talking over possible class activities: the continuation of the class newspaper or Clipping Book begun in Unit I and also the series of plays or pageant begun in Unit II; any other suitable activity chosen by group

Thinking again of the Christmas Session with its emphasis on world peace and race relations and setting up that question, How should we feel toward people of other races? as the first to be considered among world problems

Looking Upward:

Asking God's help in this study and in everyday living as Christian citizens

Reading the theme hymn aloud, thinking of all it means in the light of the foregoing discussion

Listening to the reading of I Corinthians 13:1-13, thinking of its relation to all that has been said

Closing with prayer

HOW SHOULD WE FEEL TOWARD PEOPLE OF OTHER RACES?

(A Study Based on the Experiences of Peter and Cornelius)

Materials for Research:

Biblical Materials: Acts 10:1-48—Peter and Cornelius

Supplementary Materials: *Singers in the Dawn*, by Robert B. Eleazer, a brief anthology of American Negro Poetry, Negro Spirituals, Stories of negroes, pamphlets from denominational boards showing progress and needs of negroes

Possible Activities:

Reading or listening to the story of Peter and Cornelius (Acts 10:1-48)

Discussing the story: its main characters, including the description of Cornelius; God's part in the story (trying to teach Peter something he needed to know in order to use him to tell Cornelius of Jesus); looking at Peter to see why he needed to be taught and what discovery he made; finding others who needed to learn the same lesson and seeing how Peter shared it with them; noting the part prayer plays in this story; finding which of Jesus' standards Peter lived up to; reading several times verses 10:34-35, in order to learn the lesson Peter learned

Answering the question of this session in statement form

Listing on the blackboard people in our own country who are not always recognized as being as good as we are; talking of things individuals—even girls and boys—can do to remedy that; thinking of what the church is doing to change that situation

Noticing a good answer to give those who object to missions on the ground that we are "meddling" and ought to let other people have their own religion (Cornelius was a fine character, but that was not enough; he had to know Christ and have faith in Him.)

Thinking of the negroes in our own country and of ways in which we can be Christian in our attitudes towards them and in our treatment of them

Trying to understand them through the reading of some of their poetry. *Singers in the Dawn* gives a brief but excellent selection. "The Feet of Judas," by George M. McClellan, and "Creation" and "Lift Every Voice and Sing," by James Weldon Johnson, are especially noteworthy.

INCIDENT*

Once, riding in old Baltimore,
Heart-filled, head-filled with glee,
I saw a Baltimorean
Keep looking straight at me.

"Now I was eight and very small,
And he was no whit bigger,
And so I smiled, but he poked out
His tongue and called me 'Nigger'.

"I saw the whole of Baltimore
From May until December:
Of all the things that happened there
That's all that I remember."

Countee Cullen

Singers in the Dawn gives also an excellent account and explanation of the Negro Spirituals, which may well be used here.

Trying to understand the Negro by getting to know one of their leaders.

Listening to a story of a Christian negro:

GEORGE WASHINGTON CARVER*

In Tuskegee, Alabama, there lives a most amazing man. He is a Negro, a scientist, and a saint of God. The story of all that he has done would fill books. He is a man now of over seventy-five years of age, yet he still often starts work in his office at four or five o'clock in the morning. At the present time the estimate is that it would take at least three freight cars to transport samples of his various discoveries. He has made over three hundred new things out of peanuts, almost two hundred out of sweet potatoes, and many others from cotton. He has made a synthetic marble out of shavings from wood, and it is so hard that benches made of it have stood fourteen years of wind and weather on the Tuskegee campus and are still as hard as real marble.

With all this there is not one atom of pride in all his heart. All that he discovers he feels that God has revealed to him, for he has gone to God in prayer, asking for each new thing that he has found. He is like a little child in his humility, and yet he has done things of which others never dreamed. He is director of research

*From *Singers in the Dawn*. Used by permission of Harper & Bros., publishers of Countee Cullen's *Color*.

*Adapted by Nettie Junkin and greatly cut, from *Saint, Seer, and Scientist, the story of Dr. George Washington Carver*. Price, 25c. Used by permission of Evangelical Publishers. The entire book is valuable.

and experiment at the Tuskegee Institute, and is one of the three greatest scientists in the United States. He has had offers from other institutions where he could make a great deal of money, but he turned them all down that he might stay in this school for the Negro people and help his own people to help themselves.

"As Dr. Carver pondered the mysteries of the peanut, it yielded up its secrets. Here are a few of the uses he has found for it, and a few of the by-products he has developed from it:

Cheese	Stains
Milk	Dyes
Buttermilk	Lard
Plastic	Sherbet
Breakfast food	Vinegar
Coffee	Soft drinks
Flour	Axle grease
Insulating board	Printer's ink
Paper	Many more things

It was not long before the peanut industry took a tremendous stride, and today ranks as a \$60,000,000 a year industry.

"Following his experiments with the peanut he turned his attention to the sweet potato. From this he has now secured 120 products such as:

starch	ginger
vinegar	stains
syrup	shoe blacking
tapioca	and many more
breakfast foods	

"By this time industry was beginning to sit up and take notice of this colored genius. Edison made him an attractive offer to leave Tuskegee, and a commercial concern was willing to make his salary \$100,000 a year for experimental research in its laboratories. To every offer he turned a deaf ear. He was wedded to Tuskegee. There he has felt he can make his best contribution to his day and generation. His outlook is always humanitarian and progressive. He has a passionate love for his fellow man, particularly those of his own race and color, and all his experiments have been directed toward . . . making life easier for them. Never once has he sought to benefit by his discoveries. He owns no patents and maintains no claim over his amazing achievements."

We have been hearing of what one Negro man has done for God and for his people. Let us bow our heads in prayer and ask God to guide us in thinking about the Negroes in our community, their needs, and what we can do about it.

Conversation and discussion: Suppose George Washington Carver

had not had the opportunity to develop his great ability. How much poorer the world would be today! Suppose there is a Negro boy or girl in our community today who can be a help to the world. Are the things we are doing and the attitude we are showing helping or hindering such a boy or girl? Most boys and girls need encouragement and help if they are to develop properly, don't they? We would not like to hinder proper development, would we? What can we begin to do right here in our own community? What shall we do?

HOW SHOULD WE ACT WHEN THINGS SEEM TO GO WRONG?

(A Study of the Church under Persecution)

Suggestions for Worship:

Hymn: God Save America

Scripture: Acts 11:19-26; Romans 8:28a

Looking back over Acts 1-10, remembering the many difficulties those early Christians faced triumphantly

THE CHURCH THAT COULD NOT BE CRUSHED

(A Review of Acts 1:1-11:26)

Prayer: That we might learn to take hard knocks as the early Christians did and so be strong enough to show the world that the church is still alive and worth living for

Hymn: Christ for the World We Sing

Possible Activities:

Building the story of "The Church that could not be Crushed" from the Bible account of the church's growth:

Acts 1:15 —The 120 in an upper room

Acts 2:41 —3000 join the church after Peter's Pentecost sermon

Acts 2:47 —Seeing the spirit of the Christian community, others join every day.

Acts 4:4 —After the lame man is healed, the members of the church in Jerusalem number 5000.

Acts 6:7 —Numbers of church members multiply. A great company of priests join.

Acts 8:1 —The persecution after the death of Stephen scatters Christians throughout Judaea and Samaria.

Acts 8:27,39—Philip goes as far as Azotus and Caesarea, and 8:40 his message as far as Ethiopia.

Acts 9:19 —Christians are in Damascus.

Acts 9:31 —The church throughout Judaea, Galilee, and Samaria grows rapidly.

Acts 9:42 —The church in Joppa grows as a result of Peter's raising of Dorcas.

Acts 10:1, 25-27, 44-48—A Roman captain and his family join the church in Caesarea.

Acts 11:19 —Christians travel as far as Phoenicia, Cyprus and Antioch.

Drawing a map tracing the spread of the church

Listing the causes for the church's rapid spread

Talking about what would have happened if the Christians had become discouraged and had decided that because hard things came their way God had forgotten them and was no longer strong enough to help them

Listing the "marks of Christian citizens" discovered in these early Christians

Talking about situations in the world today which are similar to the situations faced by these early Christians: How are Christians taking these things today? Do you think the church will be crushed in Germany? In China? in Japan?

Talking about calamities that sometimes come to Christians in our own country and thinking about the fact that "It isn't what happens to you that matters. It's how you take it."

Remembering and re-learning Romans 8:28a

Working on individual notebooks and on the class project

WHAT SHOULD WE DO WHEN OUR FRIENDS ARE IN TROUBLE?

(A Study of Peter's Release from Prison)

Materials for Class Research:

Biblical Materials: Acts 11:27-30—The brethren in Judaea in trouble; 12:1-19—Peter in trouble

Supplementary Materials: Pictures of Peter's release from prison and return to the group praying for him; stories and pictures of present-day people in trouble throughout the world

Possible Activities:

Reading Acts 11:27-30, to answer the following questions: Who was in trouble? What was the trouble? What did the disciples do?

Reading or listening to the story of 12:1-19; answering the following: Who was in trouble here? What was the trouble? What did the church people do? What did they probably learn from this experience? Which of Jesus' standards were lived up to here?

Answering concisely the question of the session

Thinking about people in trouble today: What different kinds of trouble are there? What are Christians doing about it? Do you know anyone in trouble? What can you do about it?

Sharing stories of Christians who are helping others in trouble

Reading again I Corinthians 13:1-13; talking about its meaning; trying to think of people who live these verses in everyday life (especially verses 4-8a)

Studying the theme hymn, Christ for the World We Sing, talking of the meaning of the whole, selecting the lines which describe the story of the day, listening to the melody and fitting the words to it

Working on the class activity, finishing up the story of Peter and Cornelius and adding the story of the famine relief and of Peter's release

Suggestions for Worship:

Silent prayer during the playing of the theme hymn melody

Scripture: Galatians 6:2; James 5:13-16; Psalm 46:1-3, 10-11

A True Story: A Modern Peter (See below.)

Period of intercession: Each one thinking of some individual or group in trouble and praying silently, the entire group then uniting in the prayer response, "Hear our prayer, O Lord."

A MODERN PETER

Behind closed doors, a little group of Christians were praying. They were sore troubled, for war—horrible and frightening—had come to their college campus in Nanking, China. Unable to carry on their regular work, they had opened their doors and taken in the poor women and children of the neighborhood. They had been facing together all kinds of disaster, the dreadful bombing, the attack on the city, the entrance of enemy soldiers, the looting of some of their own buildings; but they had been calm through it all, unafraid because of their sure sense that God was with them there. How close and real He had seemed!

Then another blow fell and somehow it seemed worse than all the others, because it touched one of their own number. Francis Chen had been taken captive by the soldiers who had broken into the campus! Quickly the news spread and quickly, of one accord, the little group gathered. There was only one thing they could do and that was to pray. As they lifted their hearts and voices to their Father, He still was very real and very near. And so they prayed for their friend, that he, too, might know God's nearness in his time of trouble, that he might know God's protecting power, and that, if it were God's will, he might be spared to them. On into the night they prayed, sure that they were heard.

And in the meantime, Francis Chen was going to his death and knew it. Other prisoners were with him. Tied together and driven like cattle, they were taken to the barracks. "This is the end," thought Francis Chen quietly. He somehow was not afraid, but would he be able to hold on to his courage to the very end? That was the question that troubled him and so he turned to God in prayer, knowing where he could find help in time of need. To ask God to rescue him and spare his life never once entered his head. Death was sure. He did not expect to escape that, but he did want to die bravely, like a Christian who knows that death is not really the end. "O Lord," he prayed, "grant that I may face death quietly and bravely, sure of Thy Presence."

Together the prisoners were brought out into a courtyard. There, at the opposite wall, stood a firing squad, a commander in charge. One after the other, the prisoners were stood up as targets; one after the other, they fell to the sound of shots. And as Francis Chen watched, he was not afraid. God had heard his prayers and given him peace and courage in the face of death. Now it was his turn. Turning to the soldier who led him, he said, loud enough for the commander to hear, "You may kill my body, but you cannot hurt me. God will take my spirit." And as he spoke, his very looks showed that he spoke the truth. The rifles were raised, but before they could be fired, there came a command—"Let that man go!" Down went the guns. The prayers of that little group of Christians at Ginling College had been heard. Francis Chen was still alive!*

WHAT SHOULD WE DO WHEN WE SEE THE WORLD IN NEED?

(A Study of Paul's Response to the Call of God)

Materials for Research:

Biblical Materials: Acts 13:1-4, 13-16, 38, 44-52; 14:8-18, 19-28
—High spots in Paul's first missionary journey; 15:36-41; 16:6-15
—Paul answers the call of the second journey.

Supplementary Materials: Stories of people who have seen world needs and have heard the call of God asking them to meet these needs: William Carey, the shoemaker in England, who kept the map of the world on his wall and finally felt God's call to take Christ to that part of the world which knew Him not; Booker T. Washington, who felt the need of his own people and who spent his life trying to give them opportunities for education; the Chris-

*Reported by Miss Florence Tyler, after a visit to Ginling College in the fall of 1938.

tian people who founded the "Goodwill Industries" which provide employment and new opportunity for the poor of large American cities; Father Flannigan, who founded "Boys Town"; the group of Christian women who saw the needs for schools and nurseries and recreation for the two million migrants who travel from place to place picking American crops; etc. Pictures of people who have had visions of great needs: the Alice Freeman Palmer Memorial statue, the vision of Livingstone from the Livingstone Memorial in Blantyre, Scotland, etc.

Possible Activities:

Listening to the story of "The Man with Open Eyes and a Listening Heart"

Talking about how Christians like Paul are very much like police who have radios in their cars and keep their ears open to calls for help and their cars ready to dash to the place of need. Talking about how the call of God is sometimes just to one man, like a one-man police call, "Car No. 6, go to Walker and Pine Streets; two cars crashed," and how His call sometimes comes to all Christians in a way similar to the police notice, "Calling all cars! Calling all cars!"

Talking about what needs Paul met and how he knew it was up to him to meet those needs (following his movements on a map)

Talking about needs other Christians have met and how they knew it was up to them to meet them

Talking about needs we can see in the world today and talking about how we can know which of these needs we should meet

Recording findings in individual notebooks

Sharing findings through the class activity

Suggestions for Worship:

Hymn: Christ for the World We Sing

Meditation: Thinking of Francis Chen's favorite definition of a Christian:

"A Christian is

A MIND through which Christ thinks;

A VOICE through which Christ speaks;

A HEART through which Christ loves;

HANDS through which Christ helps."

Prayer: That we might be Christians using minds, voices, hearts and hands for Him.

Hymn: Now in the Days of Youth

A Story Suggestion:

THE MAN WITH THE OPEN EYES
AND LISTENING HEART

(The first and second missionary journeys, Acts 13:1-16:10, told as a unified whole, with emphasis on the following incidents.)

"We need you, Saul." Those words Saul heard in his home in Tarsus and it was Barnabas who spoke them. "We need you. We need you to help in the new church in Antioch. A great number have turned to the Lord there. We need you to help teach them."

It must have seemed to Paul as though Jesus himself spoke those words, "I need you, Saul." For three years now since Jesus had called him from the wrong path on which he had been travelling, he had been studying and thinking and preparing for Christ's work. Now seemed the time to begin. "Here is a need," Jesus seemed to say. "Go meet it."

And so Paul went . . .

High Points in the Sequence of Events:

The first year of Paul's work in Antioch was over. The church had grown and was well established. It had even helped its mother-church in Jerusalem. Paul and other church leaders gathered together in thought and prayer to try to discover what their next work should be. And in the quiet of that room His way seemed to be made clear. "All of you aren't needed here in Antioch," the Spirit seemed to be saying in their hearts. "There are others in the world who have never even heard of Christ. Who will let them know of Him if you don't? Separate me Barnabas and Saul for the work to which I have called them."

All in the group felt that God wanted them to do something about sending their good news to the rest of the world. Saul felt this especially strongly. Was this not what Jesus Himself had showed him was his particular task? Was this not what Ananias had told him, that God had chosen him to go to all peoples?

"I will go," said Saul . . .

* * *

God had been using them mightily. Paul and Barnabas were filled with joy. Even though many Jews had cast them out of their cities, crowds of Gentiles gathered about them wherever they went to hear the news they brought. But here at Lystra was a new need. Here was a man who had been crippled since birth. The man had been listening to all Paul had said and seemed to be expecting Paul to help him. Surely Jesus would have healed him. Should not they

do the same? And so, fastening his eyes upon him, he said with a loud voice, "Stand upright on thy feet" . . .

* * *

It was good to be back in Antioch again after over two years of missionary work. It was good to be back with people who thought as he did. It was good to be back in a church that was strong and able to manage its work. It was good to be back in a place where he was not constantly in danger of being cast out by angry mobs. And yet Paul could not forget all the little churches he had started. They were not strong and safe. They needed him more than did this church in Antioch. And so, after some days, Paul said, "Barnabas, let us return and visit the brethren in every city wherein we have proclaimed the word of the Lord and see how they fare." . . .

* * *

Here they were in Troas. Paul did not know why. He had wanted to go into Asia but God's Spirit had in some way stopped them. He had wanted to go into Bithynia, but God had blocked his way. And here he was at this tiny little sea-port town of Troas. He must have wondered why God had brought him here. It was smelly with fish and noisy with shipping; for ships sailed from this port for the land of Macedonia which lay just across the narrow Aegean Sea. He must have wondered about those people of Macedonia as he watched the ships go in and out. Surely they were people like himself, people who needed God. Yet as far as he knew no one had ever told them about Jesus. Could it be his task to go to them, he who had so much to do in Asia? And that night the answer came. In a vision Paul saw a man of Macedonia standing beseeching him and saying, "Come over into Macedonia and help us." . . .

* * *

A Conclusion:

Acts 16:13-15

They had answered the call of God and of His world and had come here to Macedonia. They had seen Lydia's need of Jesus and had shown Him to her. And here they were in Lydia's lovely home, with Lydia and her family doing everything for them. God and His people were meeting their needs now. With Christ as Leader it was a wonderful world!

WHAT IS THE BEST WAY OF MAKING OTHERS WANT TO BECOME CHRISTIAN CITIZENS?

(A Study of the Conversion of the Jailor)

Materials for Class Research:

Biblical Materials: Acts 16:16-40 — A Roman jailor sees something he wants.

Supplementary Materials: Pictures of Paul and Silas in jail; stories and pictures of Christians who have made others see the value of being a Christian—people who by their courage in time of danger, their triumph over circumstances (e.g., the story of Mr. Black, Year I—Unit II), or their unselfish living (e.g., Kagawa, Year IV—Unit I), have made others realize that they have found the true secret of living

Possible Activities:

Considering again the fact that if Christian citizens are to have a part in changing the world, one of their greatest responsibilities is to see to it that more people shall want to know Christ and follow Him, so that there will be more and more Christian citizens in the world

Talking about personal experiences in order to discover what it is that makes us want to be certain things, such as the following:

Which would be most apt to make you want to become—

- | | |
|---------------------------|---|
| a football player — | (listening to a lecture on football?
(or
(seeing a football game?
(watching a good play? |
| an actor — | (or
(reading a book about acting?
(a courteous, kindly, interesting
(Englishman? |
| a citizen of —
England | (or
(a braggart who talked about the
(wonders of being an English-
(man? |

Reading the story of Paul and Silas in jail, to discover why they were thrown into jail and what it was that made a proud Roman ask two humble Jewish prisoners what he must do to become a Christian

Talking it over: What was there about Paul and Silas that made the jailor want to become Christian? What is it that influences others most—what you preach or what you are?

Discussing possible reasons why two out of every three people in our own country seem to have no desire to become Christian citizens

Answering the question of the session by suggesting what could be done to make more people desire to become Christians

Listing the "marks of Christian citizens" revealed by Paul and Silas

Finding things in newspapers and magazines which "Christians" do which would make others want to be Christian, also; things which "Christians" do which would make others say, "If that is what Christians are like, I don't want to be one."

Memorizing I Corinthians 13:1-13

Cutting out clippings suggested above and pasting them into individual notebooks

Adding the story of the Philippian jailor to the class project

Finding a Psalm, to use in worship, which Paul and Silas might have sung that night

Suggestions for Worship:

Possible hymns: Theme hymn

O Master, Let Me Walk with Thee

Just As I Am, Thine Own to Be

Scripture: Psalm chosen above

Story or Meditation (based upon some illustration like the following):

Borden, of Yale, a young man well loved by all his fellow students, goes as a missionary to Arabia and dies shortly after. People wonder why such a young man should die, with his work unfinished. But when the word comes back to Yale that Borden has died and the challenge is given, "Who will go to take his place?" one hundred young men volunteer.

* * *

Sir Harry Lauder tells us in one of his addresses how one evening he watched a lamplighter engaged in lighting the street lamps in a Scotch town. Quietly he went from one lamp post to another, leaving on each a light to guide the travelers' feet. As he disappeared down the street, one could trace his movements by the lamps he lighted and the long trail of light he left behind him. 'Your business and mine, my friend,' says Sir Harry, 'is so to live that, after our personalities have been lost in the shadows, we shall leave behind us a trail of light that will guide the steps of those who otherwise may walk in darkness.'"

*Quoted by Casten J. Harrell in *The Upper Room*, July-September, 1939.
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WHAT IS MOST IMPORTANT OF ALL THAT WE HAVE TO SHARE?

(A Study of the Central Message of Paul's Sermons)

Materials for Research:

Biblical Materials: Acts 17:1-9—Paul in Thessalonica; 17:10-15—Paul in Berea; 17:16-34—Paul in Athens; 18:1-11—Paul in Corinth

Supplementary Materials: Magazine pictures showing many things which Christians share with others: food, clothing, money, books, medicines and White Cross materials, the Bible, etc.

Possible Activities:

Pretending to be on a journey with Paul and Silas:

In Thessalonica: (Acts 17:1-9)

Where do we go every Sabbath?

What is Paul trying to do?

(To the Jews here, Jesus is only a man like themselves, a great teacher. What is Paul trying to show them when he says, "This Jesus, whom I preach unto you, is *Christ?*")

Of what were those who believed accused? (17:6-7) Why?

Why do we have to leave Thessalonica by night?

In Berea: (17:10-15)

Where do we go when we arrive in town?

What do we do there?

Why do we have to leave secretly with Paul?

In Athens: (17:16-34)

What impresses us most as we wait in Athens for Silas and the rest? (See "The Unknown God." Book 1-6)

What does Paul do?

What do we hear people saying about Paul?

As they take him to the Areopagus, what do they ask him?

With what does Paul begin his sermon? (17:23a)

What are the important things he tells them? (17:24-34)

How do the people respond?

In Corinth: (18:1-11)

With whom do we live in Corinth?

How does Paul support himself?

Where do we go every Sabbath?

What does he testify to the Jews?

What does he do when they oppose him?

What comfort and encouragement is given to Paul?

After that, what does Paul do in spite of his enemies?

Thinking about what Christians today have to share and deciding on what one thing is the most important
Recording findings in individual notebooks
Planning to share findings through class activity

Suggestions for Worship:

Scripture: Acts 10:36, 38-43

Hymn: We've a Story to Tell to the Nations, stanza 1

Scripture: Luke 2:10-14

Hymn: We've a Story to Tell to the Nations, stanza 2

Scripture: John 3:16

Hymn: We've a Story to Tell to the Nations, stanza 3

Scripture: Acts 10:34

Hymn: We've a Story to Tell to the Nations, stanza 4

WHAT IS OUR RESPONSIBILITY TOWARD SOCIAL WRONGS?

(A Study of the Conflict between Paul and the Silversmiths)

Materials for Class Research:

Biblical Materials: Acts 19:21-41—Christian citizens clash with selfish interests

Supplementary Materials: Pictures of the riot in Ephesus and of the statue of Diana; stories and pictures of existing types of trade which are harmful to others (e.g., the collecting and selling of scrap iron to an aggressor nation during a conflict); statistics on America's share in the bombing of Chinese civilians

Possible Activities:

Looking at pictures of social wrongs existing in our country

Talking it over on the basis of the following questions (If desired, the reasons suggested may be considered in turn and eliminated or accepted as the underlying reason in each case.):

Why did Americans sell scrap-iron to Japan when they knew the Japanese were using it to help kill innocent people?

Because they liked to kill people.

Because they loved money more than people they had never seen.

Why do people manufacture and sell alcoholic drinks?

Because they think alcoholic beverages are good for the people who drink them.

Because they make money from the sale of alcoholic drinks.

Because it uses up surplus crops and thus helps the farmers.

Why do some manufacturing companies let people work in unsanitary buildings?

Because they want to save money and thus increase their gain.

Because they can't afford to build sanitary buildings.

Why do stores put up slot machines?

Because they want to make some money without spending any.

Because they want to give people the chance to win extra money for themselves.

Because they want to give others the fun of gambling.

What reason do you find back of most of these social wrongs?

What one word describes this reason?

Can you think of other wrongs that are caused by the same thing?

Reviewing Acts 16:16-23, to see how Paul met and dealt with one social wrong, even though it meant being thrown into prison

Listening to or reading the story of the clash with the silversmiths

Analyzing the story to see what wrong existed, what the Christians were doing about it, why they clashed with the silversmiths; noting the way in which this experience was like the one in Acts 16:16-23

Summing up the discussion by answering in clear-cut statements the question concerning our responsibility toward social wrongs

Thinking of wrongs existing in the local community and suggesting ways in which the group can begin to do something about these

Listing the standard of Jesus involved in taking such a stand

Repeating I Corinthians 13:1-13

Looking to God for help in a period of worship

Continuing work on class activity

Suggestions for Worship:

Theme hymn: Christ for the World We Sing

Other possible hymns: Stand Up, Stand Up for Jesus
Soldiers of Christ, Arise

Scripture: I Timothy 6:9-12

Story: One or more true stories of Christian citizens who have stood out against social wrongs, such as those found in Margaret Slattery's *He Took It Upon Himself*

WHAT SHOULD BE OUR ATTITUDE TOWARD THE LAW OF OUR LAND?

(A Study of Paul's Arrests and Trials)

Materials for Research:

Biblical Materials: Acts 24:1-27—Paul's trial before Felix; Acts 25:1-12—Paul's trial before Festus

Supplementary Materials: Stories of outlaws such as Jesse James; newspaper clippings telling of people who thought they could "get by" with breaking the law

Possible Activities:

Thinking:

Why do we have laws?

Why do we have police?

Why do we have courts?

Finding out how Paul felt toward the law of his land:

From what calamity did the soldiers save Paul?

(Acts 21:26-40)

Why was Paul not afraid to appear before the council which was accusing him? (Acts 22:30-23:1)

What did the soldiers do when they saw that Paul was being unjustly treated by his accusers? (Acts 23:10)

What gave Paul courage to face his enemies in the trial? (Acts 23:11)

When the captain saw that conspirators were going to kill Paul in the Jerusalem court, what did he do to help him? (Acts 23:12-35)

Making a Court Report of the trial before Felix: (Acts 24:1-27)

Accusation by Tertullus: (Acts 24:5-6)

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Main points in Paul's defense: (Acts 24:12-16)

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Judgement of Felix: (Acts 24:22-23)

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Making a court report of the trial before Festus: (Acts 25:1-12)

Accusations by enemies: (Acts 25:7)

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Paul's defense: (Acts 25:8)

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Festus' suggestion: (Acts 25:9)

.....

Paul's appeal: (Acts 25:10-11)

.....

Festus' decree: (Acts 25:12)

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Thinking of the rule of life that kept Paul from being afraid of any accusations in any court on account of any law (Acts 24:16)

Thinking of the way in which the Roman law helped Paul

Thinking about our own attitude toward the law:

Why do we have laws, and police, and courts, and judges?

What rule of life can keep us from ever being afraid of the law or of the courts?

What responsibility do we, as Christian citizens, have toward our law?

Discussing the results of lawlessness

Recording findings in individual notebooks

Planning to share findings through class activity

Working on class project

Suggestions for Worship:

Hymn: God Save America

Scripture: I Peter 2:13-17

Prayer: Thanking God for the laws and courts and police which protect us, and asking His help in working with them to make our land more like the Kingdom of God

WHAT IS OUR RESPONSIBILITY TOWARD GOD?

(A Study of Paul's Defense before King Agrippa)

Materials for Class Research:

Biblical Materials: Acts 25:13-22—Festus, the Governor, lays his puzzling case before King Agrippa; 25:23-27—the hearing begins; 26:1-23—Paul makes his defense; 26:24-32—the king responds to the defense.

Supplementary Materials: Pictures of Paul before Agrippa, also of Jesus before Pilate; stories and pictures of other Christians who

were loyal to their vision of God's call—Adoniram Judson, Anne of Ava, George Müller, Florence Nightingale, Robert Raikes, and especially Martin Niemöller of Germany, who went to a Concentration Camp rather than fail in his responsibility to God

Possible Activities:

Going on with the study of Paul's trials, by examining his trial before Agrippa:

What does Festus report as the real charge against Paul? (25:13-22)

What is the setting of this trial? (25:23-27)

What is Paul's defense—what does he tell about his manner of life? His hope? His own early mistake? His commission from God? The fulfilling of his responsibility? The source of his strength? His constant witness? (26:1-23)

How does Festus, the Governor, explain Paul's statements? (26:24)

What does Paul say in reply? (26:25-27)

What does King Agrippa say to Paul? (26:28)

How does Paul use this trial as an opportunity? (26:29)

What is the verdict of the trial? (26:30-32)

Thinking it over: reading again 26:19 and seeing how this shows that Paul felt himself to be responsible to God

Tracing the important steps in Paul's experience and comparing it with our experiences:

God revealed His will to Paul and gave him something to do.

How does God reveal His will to us?

What things is He expecting us to do for Him?

Paul felt that he must obey, no matter what the cost.

What might our obedience to God cost us?

Paul found that as he tried to obey, God helped him to do it.

What must we do if we want God to help us?

Thinking of the marks of a Christian citizen revealed here

Answering the question, What is our responsibility toward God?

Thinking about other people who, like Paul, can say, "I was not disobedient to the heavenly vision."

Dramatizing this trial scene in the form of play or tableau (N.B.

This address of Paul before Agrippa is considered one of the greatest declamatory passages in literature and is often used in declamatory contests); carving the scene on a plaque, adding clippings and articles, etc., as part of the class activity

Worship Suggestions:

Hymn: Lead On, O King Eternal

Prayer hymn: Take My Life and Let It Be (stanzas 1-3)

Scripture: Acts 26:19

A Story Suggestion:

The story of some modern missionary might be told, with emphasis on why he or she left home and friends to go to some foreign land. See, for instance, Emily J. Werner's *What Difference Does It Make?*

HOW SHOULD WE MEET THE TESTS OF LIFE?

(A Study of Shipwrecked Paul)

Materials for Research:

Biblical Materials: Acts 27-28—Paul's trip to Rome

Supplementary Materials: The story of Chiang Kai-Shek's imprisonment in Sian; newspaper clippings showing varied reactions to petty annoyances

Possible Activities:

Thinking about what it is that really tests our Christian citizenship:

Someone has said, "When you see how a person acts toward those who serve him—cooks, elevator boys, telephone operators, clerks, etc.—you know what sort of person he is. It is the little things that test your character."

Have you ever been caught in a thunder storm on a picnic? When such a thing happens, how do you know who are the really good sports?

When a whole group has been working all day together on a hard job and everybody is tired, how can you tell who the real Christian citizens are?

Thinking about how Paul stood the little tests that really count:

Writing a log-book (a sea diary) of the journey to Rome

At the end of Acts we have a most exciting story, the story of a ship-wreck. In this story we see Paul in all sorts of adventures, meeting situations that would test any one's Christian citizenship. Wouldn't you like to pretend you are the captain of the guard and write a log-book of the journey? If you put yourself on the ship in this way you will have a chance to watch Paul rather closely. The story as Luke tells it is written in Acts 27 and 28.

Talking about the way in which Paul took what came:

How did Paul act when others didn't take the good advice he gave? (Acts 27:10-12, 21-26)

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.....

How did he act when some on board started to desert the group? (Acts 27:27-32)

How did he act when everyone had given up hope? (Acts 27:33-36)

How did he act when he found himself cold, and tired, and wet, on a strange island? (Acts 28:1-5)

How did he act among the people on whose island he had been cast? (Acts 28:8-9)

How did he act when he deserved to be freed and yet was kept in prison for two years? (Acts 28:18-19, 30-31)

- Thinking about how we stand the test of little things:
- Do we lose our temper when things go wrong?
 - Do we get cross when we are tired?
 - Are we ever discourteous?
 - When others treat us unfairly, do we pout?
 - If we don't have our own way, do we quit working or playing with the group?
 - Do we cooperate with our teacher—when she is in the room, when she is out of the room, when she is trying through criticism to help us?
 - What other "little things" test our Christian citizenship?

Suggestions for Worship:

Prayer: The words to the hymn "Now in the Days of Youth" read in unison

Hymn: We Would See Jesus, Lo His Star Is Shining

Making a Factual-Review Chart of the Acts:
(Remembering the Key Verse, 1:8)

Ascending Christ	Descending Spirit	Changed Peter	Daring Stephen	Working Philip	Missionary		Paul
1	2	3-5	6-7	8	12	13	28
Jerusalem & Judaea				Samaria	THE WORLD		

A TRUE STORY

(Taken from the Diary of a Passenger on the *Zamzam**):
Somewhere on the Atlantic

We were somewhere in the Atlantic, on board the S.S. *Zamzam*, headed for Africa, when suddenly one evening the ship turned completely around and started as fast as possible to go back in the direction from which we had come. Speculation ran riot until we finally learned that the wireless operator had heard another ship directly in front of us radioing that she was being attacked by a German raider. All that night and the following day we fled—trying to get away from this dreaded menace. And then finally, on the morning of April 17, at 5:25, the raider struck.

Catherine and I were lying in our beds—half awake, listening to baby Gordon who was just waking up. Suddenly there was the sound of a loud explosion . . . We started dressing hurriedly. By this time the shells were coming nearer to our cabin. The lights started to go out, and in a few moments it was completely dark in the cabin. Each shell as it approached made a noise like “swoooish.” The moments from the time we heard this noise until the explosion were the longest in our lives.

The baby screaming and clutching at us with his little hands—the smell of powder fumes, glass breaking in the cabin, and pieces of the deck above falling down, complete darkness until we could get our flashlight out — hearing the shells coming and wondering if this one would be “the one,” well, God grant we shall never have to go through another experience like it. Catherine was splendid during this time—dressing the baby and reminding me to get my glasses and Gordon’s shoes, both of which I would have forgotten.

Days before, in anticipation of such an event, we had packed a small overnight bag with some tins of Gordon’s milk, some extra clothing for him, and our money and passport . . . We grabbed this up, and when the shelling finally stopped made our way up on deck.

We went to our boat station and found that the boat had already been lowered to the next deck. Arriving there we were able to get into the boat before it was lowered to the water. It was a dreadful scene, but a beautiful rainbow in the sky proclaimed that God’s promises still held.

As our boat came around the stern of the *Zamzam* we saw the raider for the first time—a big black ship with the Nazi swastika flying from her masthead. One of her officers called to our boats to pull up to the port side and be taken on board. We pulled around

*The Presbyterian Survey, September, 1941.

there, and when our turn came pulled up to the rope ladder they had lowered . . . At the top of the stairway to the upper deck a big German marine was standing with a chocolate bar, giving a small piece to each child as they came up.

The deck was covered with passengers in various degrees of dress and undress—many of them in their nightgowns and pajamas—very few shoes or hats. Many were dripping from a dip in the ocean. When all had come on board roll-call was had, and it was seen that all were accounted for. The injured had been taken to the hospital immediately, and were being operated on . . .

But in spite of the fact that among the Zamzam passengers and crew the missionaries were by far the largest group, and almost all the children were in our group, not one missionary or child was so much as scratched by a shell. Surely the hand of our God was upon us.

The next day we were transferred to a passenger-freight boat that used to be in the South American trade route. The ladies and children were crowded into the cabins, the men in one of the forward holds or hatches. . . . At all times an armed guard was on the deck, and also back where the ladies were, but from all these men as individuals we received only courteous treatment. . . .

All of our things were lost: automobile, clothes, Bibles, all of Gordon's clothes for the next four years, etc. All we saved was what we wore off the boat. However, as we faced this fact, I can honestly say that we found not a word of complaint in our hearts. We had stood in the midst of death and destruction, and only thanksgiving to God above remained. At a time like this, I think one really gets a clear view as to the relative value of things—I trust that in the future we shall have a clearer view of the really worth-while things in life. . . .

After three weeks of sailing, we faced the danger of running the British blockade, and learned in a new way to trust in the Lord as we prayed for His protection. And He did bring us safely through the blockade, and into the safe waters of Spain. There, after a voyage of some two months, and some 20,000 miles, three German destroyers met us off the coast of occupied France and escorted us through a mine-field into the harbor of St. Jean de Luz.

The American Red Cross helped us with clothing, and the Friends' Society from Paris sent a box. Refugees for sure! . . . But at last we reached Lisbon, thankful for God's care of us, and ready to go wherever He should lead—back home to America, or on again to Africa. He knows best, and we leave it with Him.

WHAT IS THE MESSAGE OF EASTER FOR CHRISTIAN CITIZENS?

(A Study of Selected Biblical Passages Which Give the Easter
Message for life Here and Hereafter)

OBJECTIVES:

To lead the pupils to see anew that without Easter there could be no book of The Acts; to help them to sense the reality of the Christian conception of a future life

To lead pupils into deepening experiences of the indwelling presence of the living Christ; to lead them to live this present life against the background of a larger life beyond

QUESTIONS WHICH WILL HELP THE PUPILS TO DISCOVER THE ANSWERS TO THE QUESTION, WHAT IS THE MESSAGE OF EASTER FOR CHRISTIAN CITIZENS?

What meaning does Easter have in life?

What meaning does Easter have in death?

POSSIBLE UNIFYING ACTIVITIES:

Making Easter cards which carry the message of Easter

Planning and conducting an Easter sunrise service incorporating the two-fold message of Easter

Making a Class Easter Book of the great paintings and hymns of Easter

SUGGESTIONS FOR INDIVIDUAL NOTEBOOK WORK:

Collecting favorite Easter pictures, hymns, and verses

Compiling the Easter story from all of the Gospel accounts

THEME HYMN FOR UNIT:

Christ the Lord Is Risen Today

(Easter Hymn 7.7.7.7. with Allelujahs)

UNIT MEMORY PASSAGE:

John 14:1-3 or I Corinthians 15:20-23

SUGGESTIONS FOR CLASS SESSIONS

Thinking of the Easter Season:

Looking at Easter paintings

Singing Easter hymns

Reading the Easter story in the various Gospel accounts

Purposing to Understand its Deep Meaning:

Determining to spend the next week or two (depending upon available time) trying to answer the question of the unit,

What is the message of Easter for Christian citizens?

Making Plans for the Study:

Analyzing the question into its component parts: What is the

message of Easter concerning life here and now? What is the message of Easter concerning the life to come?

Listing possible sources: the Gospels, Paul's famous resurrection chapter (I Corinthians 15), modern Easter stories, true incidents from life today

Choosing a class activity and making specific plans for carrying it out, appointing committees, gathering materials, deciding upon arrangement, selecting worship materials, etc.

Studying Biblical Materials (to be divided according to the number of sessions given to the unit):

What is the Message of Easter concerning Life Here and Now?

Looking back over the Acts, recalling that that story would never have been written if Jesus had not risen (A living Christ, not a dead Jesus, is at the heart of the story, from its beginnings even until today.)

Remembering that it is only as Christ Himself lives in them that Christian citizens can live up to His standards

Reading aloud Matthew 28:18-20; also John 15:5; talking over the significance of Jesus' statements

Repeating from memory Acts 1:8; talking over its relation to Easter and its meaning for life today

Reading Galatians 2:20 and Philippians 3:8-10a to hear what Paul has to say about it

Looking at paintings in which artists tried to show this message of a living, present Christ in the world today (e.g., "The Presence" by Borthwick—(House of Art))

Summing up the study by reading aloud and memorizing Hebrews 13:8; thinking of all Christ meant to people when He lived on earth in the flesh and of what it means to know that He is still here

What is the Message of Easter Concerning the Life to Come?

Finding things Jesus Himself says about the life to come:

John 11:25-26; 14:1-3, 19c; talking over the meaning of these words of His

Looking up I John 3:2-3 to see what John says about it

Looking through I Corinthians 15 to find the important things

Paul says: Proofs of Jesus' resurrection (vv. 3-8); (Was Jesus' resurrection body a spiritual one or a physical one? If it was a physical body, how did He pass through closed doors? (Luke 24:36—John 20:19) If it was a spiritual body, how could his disciples touch Him and how could He eat the fish? (Luke 24:38-43) Was it a combination of both? (For solution look up I Cor. 15:35-38, 42-44, 49.) Has there ever been

a body like Jesus' resurrection body before or since? (I Cor. 15:23 Christ the first fruits); Christ's resurrection the sure sign that we shall be raised (vv. 20-22); our bodies when raised will be the same, yet different just as Jesus' resurrection body was different. (vv. 35-38; 42-44; 49); Christ's resurrection the conquest of death (vv. 54-55); the assurance of life after death the strong motive for living a good life here (v. 58)

Reading again the picture Jesus painted of the Last Day:
Matthew 25:31-46

Looking at pictures portraying the life to come ("The Ascending Christ" by Mastrolanni in Maus' *Christ and the Fine Arts*
Studying the theme hymn, Christ the Lord is Risen Today
(If it is felt advisable to continue the study of this question use the passages in I Thess. 4:13-18; Revelation 21:1-7, 10-11, 22-27; Rev. 22:1-5)

Carrying Out Class Activity Chosen:

Following suggestions given above (under "Making Plans for the Study")

Recording findings in individual notebooks

Planning and participating in worship

Supplementary Materials: (suitable for worship or class discussion):

THE AUTOBIOGRAPHY OF DWIGHT L. MOODY*

"Some day you will read in the papers that D. L. Moody, of East Northfield, is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now, I shall have gone up higher, that is all; out of this old clay tenement into a house that is immortal—a body that death cannot touch; that sin cannot taint; a body fashioned like unto His glorious body.

I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever."

DISCOVERING THE EASTER MESSAGE**

Rama could not sleep. Try as he would, he could not forget Krishna—little Krishna, his brother, who only three days ago had been playing with him in the ox-cart—Krishna who this morning had lain so cold and still—Krishna who now was no more.

Krishna was dead. "What is it to be dead?" Rama wondered.

**The Life of Dwight E. Moody*, by W. R. Moody. Fleming H. Revell Co., N.Y.

**Emily J. Werner, reprinted by permission of Women's Missionary Society, The Lutheran Church in America.

Krishna must come to earth again, that he knew. The priest had taught him that. "But what will Krishna be when he returns to earth again? Will he be punished because of that time we played a trick on the priest? And because of that time Krishna disobeyed father? Will the god Yama remember those things and punish Krishna for them?" Over and over Rama pondered these questions. Suddenly a dreadful thought came. Perhaps when he was born again, Krishna would have to be an outcast! Or perhaps a cow—or even a snake! Rama could not stand it. He could not bear to think of little Krishna's being a cow or a snake! They had been such good chums. Perhaps he could help Krishna if he prayed for him. Perhaps Yama, the awful god of death, who had taken Krishna away, would hear him. "Forgive, O Yama," he prayed. "Forgive Krishna. Don't make him be born an outcast, or a cow, or a snake!"

Rama, as you have, of course, guessed, was not an American boy. He was a brown-skinned Hindu boy who lived in distant India, in a small village not very far away from the jungle. In all his twelve years Rama had never heard of Christmas or of Easter! He had never been told that death is only like a door through which we go into a wonderful new life. Even his father and mother—though they knew many things—did not know that. That is why Rama worried about Krishna. That is why he was afraid Krishna might be born the next time as an outcast, or a cow, or a snake. The Hindus, you know, believe that every person is born into the world over and over again—a million times or more. And they believe that the things a person does this time will decide in what form he will be born next time. Poor Rama! No wonder he could not sleep.

The days passed by. Gradually Rama learned to force himself to think of other things. Little by little, he stopped thinking all the time of Krishna. But he could not forget entirely. His home was not the happy place it had been before. His mother and father were not the mother and father they had been before. Everything seemed different. When Rama asked them questions such as, "Where is Krishna now?" they just shrugged their shoulders and shook their heads and said, "Ah, who can tell?" But Rama could not forget entirely.

One day there was great excitement in the village. Strangers had arrived. That was unusual enough, but these were such strange strangers. They were foreigners—and they were white-skinned! They had come up the river in a boat and they were going to stay for a week.

The news spread like wildfire. Rama, too, heard it, and with the other village boys he went to the river to see all he could see. At first they saw only the boat. Two Hindu servants were making it fast.

"Look!" suddenly cried one of the boys. There, out on the deck, stood a boy just about their own age. He was rather queer, though, with his pale skin and light hair, to say nothing of his queer clothes. "Look at his eyes!" whispered one. Rama looked. Why—the eyes of this boy were blue—just like two bits of the sky! Rama had never seen blue eyes before. But he liked this boy, even if he did seem queer. He had such a friendly look in those blue eyes. Rama went closer, still looking at him. The boy, looking straight at Rama, suddenly smiled and asked in Rama's own language, "What is your name?"

"Rama," the black-eyed boy replied, "and yours?"

"David. We've come to stay a whole week. Let's be friends, Rama."

Somehow it made Rama glad to have David want him for a friend. With a flash of his white teeth, he nodded.

"Good," said David. "Come on up." And Rama went.

Every day that week Rama and David were together, sometimes at the river bank or on the boat, sometimes under the trees in Rama's garden. Before very long they were the best of friends, and one day Rama told David about Krishna. "Do you think he will be an outcast, or a cow, or a snake?" he asked anxiously.

"No, Rama, I know he won't!" said David positively. "When Norman died—he was my little brother—we missed him a lot and we were sad in one way, but we could be glad, too, because we knew he was with Jesus. Why, he's more alive now than he ever was before. We often talk about him, and about the happy times we shall have some day when we all get together once more."

:"You think you will see him again?" asked Rama. "You say he is with Jesus? Who is Jesus?"

"Here's mother," said David. "She'll tell you all about it." Then, for the first time, Rama heard the good news of a loving Father in heaven who sees and understands, Who forgives and helps. For the first time he heard the story of Christmas, and of Jesus of Nazareth Who went about doing good. For the first time, he heard the story of Palm Sunday, of Good Friday, and of Easter. When the story was ended, Rama drew a long breath, "And it is all true? Oh, come and tell my mother and my father," he begged.

"I am sorry, Rama," said David's mother. "Our time here is up and we must go on. But I will give you this little book which tells

the story. Give it to your mother and father that they may read it for themselves. At Easter we shall return."

So Rama's father and mother read the story for themselves. Day after day, week after week, they read it and talked about it, while Rama listened. "For God so loved the world, that He gave His only begotten Son." Could it be true? "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live." If it were true, how wonderful it would be! Over and over they read it, and more and more they wondered.

It was Easter Sunday morning. At the river bank a boat lay at anchor. In the village, the people were gathering in the shade of the large banyan tree. David looked around eagerly. Had they come? Suddenly he smiled happily. There, at one side, sat a mother, a father, and a boy. And as they listened to David's father preach, "I am the resurrection and the life," their faces shone. Rama and Rama's father and mother knew it was true. They had found peace and joy once more. They had come to Jesus and heard Him say, "He that believeth on Me, though he die, yet shall he live."

SUPPLEMENTARY UNIT

AS CHRISTIAN CITIZENS, WE TAKE A LOOK AT THE WONDERFUL GROWTH OF THE KINGDOM

(An Historical Study of the Christian Missionary Movement)

OBJECTIVES:

To open the eyes of the boys and girls to the sweep of church history as revealed in its missionary movement, to help them to learn something of the men who dared danger in the unknown to carry the message of Christ to the uttermost parts of the earth

To help boys and girls to be grateful to God for the way in which He has led the church forward, to lead them to admire the qualities of character revealed in pioneer missionaries of every land, to help them to understand something of the missionary task facing the church today and to realize that a part of this task is specifically theirs

To give boys and girls the ability to look beneath the surface of the actions of foreign nations and to feel with the people there, to help them so to let Christ be a part of their thinking and speaking and acting that they will think as He does about the peoples of the world, that they will speak only thought-

fully and understandingly of the successes and failures of others, that they will so love that they will purpose to give their lives to the bringing of a torn world to Him for healing

MATERIALS FOR RESEARCH:

Biblical Materials:

Missionary stories from Acts; Matthew 28:16-20, Isaiah 11:9b

Supplementary Material:

Joseph Cullen Ayer's *A Source Book for American Church History*; John A. MacKay's *That Other America*; William Warren Sweet's *The Story of Religion in America*; Basil Mathews' *A Book of Missionary Heroes*; Williston Walker's *A History of the Christian Church*; Archer Wallace's *Blazing New Trails**; Yi-Fang Wu and Frank W. Price's *China Rediscovers Her West*; Current Church Magazines; A map of the world; A good encyclopedia; A source-book of period costumes.

IT COULD BE DONE THIS WAY:

Purposing:

After the seventh grade had finished studying the Acts it was confronted with the questions: What happened next? How did the gospel message reach the rest of the world?

The boys and girls decided to gather all the materials they could find which would help them piece together the outline of the story of the spread of the Christian message from Palestine, Asia Minor, and Rome to the ends of the earth. The boys and girls decided to look in the school library, in church-school libraries, and in private libraries of ministers and friends.

The story is begun:

The Bible teacher said that as information on the very first part of the story was hard to put together, she would begin. These are the incidents she told:

The message is taken to central Europe:

THE "LITTLE WOLF" AND THE "SILVER BIBLE"
(A Story of Ulfilas)

The message is taken to France:

MARTIN OF TOURS

The message is taken to Ireland:

CAPTIVE PATRICK

The message is taken to England:

IN SPITE OF HIMSELF
(A Story of Augustine)

*N.B. Most useful for children's research.

The class makes plans for completing the story:

When the teacher had finished her introduction the class broke into open discussion. Some members knew about Boniface and how he had gone as a missionary from England to Germany. They decided, however, that since it would be impossible to study every important missionary that had gone to every part of the world that they would find out what they could about the *first* one who went with the "good news" to several key sections of the world. As the questions for further study were formulated and written on the board, the teacher suggested definite stories to be looked up and reported upon. The following is the outline which served as a plan of action:

How did Christianity come to America?

Look up story of Pilgrims.

Look up story of Huguenots.

Who pioneered in Christian work among American Indians?

Look up information about John Eliot.

How were Protestant missions started in South America?

Look up influence of mission-school teachers in South America.

How was the Gospel message first taken to the Far East?
to India?

Look up the story of William Cary.

How was "closed China" first opened to Christianity?

Look up story of Robert Morrison.

How was the Gospel first taken to Burma?

Look up story of Adoniram Judson.

How was the Gospel message first taken to Africa?

Look up story of Robert Moffat.

Who first took the Gospel to Canadian Indians?

Look up story of James Evans.

How was the Gospel message first taken to the Islands of the Pacific?

Look up story of John G. Paton.

Who opened up Arabia to Christian missions?

Look up story of Ion Keith-Falconer.

How was the Gospel taken to Japan?

Look up the story of James Ballagh (See information about Japanese Christianity in this unit's "materials for discussion.")

Who took the Gospel message to frozen Labrador?

Look up story of Wilfred Grenfell.

How are unreached sections of Brazil now being opened for Protestant missions?

Look up current articles in church magazines.

How has the Gospel reached "Free China?"

The teacher volunteered to tell the story of a typical Chinese migrant.

The above list could have been lengthened had class time for research and reports permitted.

Members of the class volunteered to look up and report on definite stories.

In order to help them visualize the world movement they were following, the class asked the two best cartographers to draw an outline of the world on a large poster-board. The boys volunteered to make an easel on which to place the finished map.

Hearing reports and completing the study:

It took several class sessions to hear all the reports and to trace the progress of the story on the map. When it was completed, the class was so enthused over their findings that they decided to present them in a program for parents and friends.

It was decided that the program should be in the chapel; that the map should be in the center of the platform; that the spokesmen for the missionaries should speak in the first person and wear costumes similar to that of the person represented. Two members of the class were to tack on the map a ribboned route of each missionary after he told his story. The last to make an appearance was to be a modern young person telling of the major conclusions of the discussion the class had held on the challenges and responsibilities confronting young people in the world today.

It was decided to open the program with a short devotional in which the whole class would sing a missionary hymn, recite together Matthew 28:16-20 and Isaiah 11:9b. One member of the class was selected to preside and another to lead in prayer.

Next the "cast" for the missionary presentation was selected and a costume committee chosen. Minor duties, such as the purchasing of ribbon and thumb tacks, were given to less active class members.

The program was most effective.

STORY AND DISCUSSION MATERIAL:

THE "LITTLE WOLF" AND "THE SILVER BIBLE"

(The Story of Ulfilas)

In the first part of the fourth century after Christ, a Christian family of Cappadocia was captured by the, as yet, uncivilized Goths

and carried away into central Europe, to the shores of the river Danube. The Goths were strong, brave people who still lived in rough out-of-door fashion and dressed in skins. They had never heard of Christ and of His church. But they did like the family that they captured. And they were especially devoted to the little boy that was born into the family soon after their arrival in the year 313. We can imagine them bringing him little skins to wear and laughing at him as he learned to use a bow and arrow. Although his father and his mother named him Ulfilas, the Goths called him "Little Wolf," possibly because he was so plucky and brave in his wolf-skin suit.

The Goths taught Ulfilas many things about living in the open and taking care of himself. But his parents taught him many things about the worship of God; and when he was old enough they sent him back to Rome to study in a Christian school. When he came home from school, he taught the tribe of Goths among whom he lived the things that he had learned. And so it was that they became Christian, too. The news of their conversion spread and displeased the king of the Goths. With many armed followers he came upon the Christian tribe to bring them back by force to the pagan beliefs of their followers. But the Christians were not to be overcome in this way and, with their new leader Ulfilas, fled into territory protected by Christian Rome, where they lived safely and unharmed.

But Ulfilas did not stay in protected Rome. He had a message to give to the Goths and he was determined to give it. Back he went to the shores of the Danube, a little north of where he had been before and again began to preach. It was not long before many more Goths became Christian. But when this happened the fighting broke out again and these Christians had to flee for their lives into Roman territory. When they were safely settled, back Ulfilas went and this time converted the king of the Goths himself. And so the persecutions died out and the Christian church in Central Europe grew.

The task of teaching these early Goths was, however, not easy. For at this time they had no written language, not even an alphabet. They did not know Latin and could not read the Latin Bible. Ulfilas began a hard task. He made a new alphabet and started to translate the Bible into the language of these once savage tribes. Although he did not finish translating the whole Bible, he did write down enough of it for them to study and to discover for themselves the Way of Life in Christ and His way of peace. They so cherished

the parts of the Bible that they had, that they kept safely every part, and two hundred years after Ulfilas' death copied them in gold and silver letters onto purple parchment.

In 383 A.D. Ulfilas went to be with the Christ for whom he had labored. But in a museum in Europe over fourteen hundred years later, you could still read the message of the silver Bible, for it was still cherished in the hearts of the people.

MARTIN OF TOURS

In the year 319 there was born to pagan parents in Sabaria of Panninia a son whom they named Martin. Because Martin's father was a leader in the Roman army he trained Martin for a soldier's life and compelled him to enter the army, too. While training for his military career in Rome, Martin became a Christian.

Martin was sent by his Roman commanders into Gaul, the land later known as France. Once in Gaul, however, he decided that he could not fight these people, that what he really wanted to do was to give them the message of Christ which he had learned in Rome. So, quitting the army, he began to preach and to teach, to tear down temples and to build monasteries and churches. Soon, he was appointed by the Roman church to be a deacon in Gaul.

Even many of the people of Gaul did not want him. Many stories are told of his bravery and of God's protection. One is as follows: One day as Martin and his fellow monks had finished tearing down a pagan temple and were on the point of chopping down a tree sacred to the worship of the pagan god, the priest of the temple and his people began to oppose Martin and to threaten his life. Martin tried to tell them that there was nothing sacred in the tree itself, that they should trust for their protection in the God above. When the people heard this, one man called out: "All right. If your God is able to protect you, stand where the tree is sure to fall and let us cut the tree upon you. If your God can protect you, you need not fear."

Martin, praying to God for help, agreed to this suggestion, and the people began their work with great glee. For, to them, the destruction of their enemy was certain, and what was the loss of a tree as compared to that! After the great tree had begun to lean, they bound Martin and placed him in the spot upon which they were sure the tree would fall. The monks, standing at a great distance, were pale with fear. The people were jubilant. Martin was praying. Suddenly a great noise of splitting timber rent the air and the tree began to fall. But, to the amazement of all it fell, not upon Martin, but toward the priest and his people who just managed to dodge its huge and massive trunk.

After the tumult had subsided, the people looked about. There was the tree, the sacred tree of the pagan gods, lying prone and helpless. And there was Martin bound in the spot in which they had left him, perfectly unharmed. "Your God is powerful," said the priest quietly. "We will worship Him. Tell us more of your Saviour." Martin told them what he knew. The people believed, and with him built a Christian church on the spot where the old pagan temple had stood.

So goes the story that has been handed down to us. Whether it is true or not, we do not know. This much, however, is true. The people of Gaul turned to Christ under the leadership of Martin, who was then made Bishop of Tours, and many churches were built where pagan temples had stood. Before he died in 400 A.D., he had influenced the whole country of Gaul for Christ.

CAPTIVE PATRICK

Out on Irish hills one day in or around the year 405 A.D., a young boy of about sixteen was watching cattle. He had been set at his task by an Irish chieftan, Milcher. But he was not thinking about the cattle or of the chieftain. He was thinking of his home in far-away Wales and of the things his father had told him as a boy, stories of God's love and care, stories of Christ's nearness, stories of his father's home in Christian Rome.

For Patrick had not become an Irish cowherd by choice. He had been captured by a band of ruffians from his home in Wales and sold as a slave to the Irish. Although he had been made a slave in body, no one could capture his mind. And so his thoughts wandered on. Possibly there ran through his head the words of a poem which he at one time wrote. Certainly the poem's thoughts were being born on those Irish hills:

"I arise today
Through the strength of heaven;
Light of sun,
Radiance of moon,
Splendor of fire,
Speed of lightning,
Swiftmess of wind,
Depth of sea,
Stability of earth,
Firmness of rock.

I arise today
Through God's strength to pilot me;

God's might to uphold me,
God's wisdom to guide me,
God's eye to look before me,
God's ear to hear me,
God's word to speak for me,
God's hand to guard me,
God's way before me,
God's shield to protect me,
God's host to save me,
Afar and near,
Alone and in a multitude."*

And while these thoughts ran through his head there was born in him the conviction that God would help him to escape so that he could prepare himself to serve in Christ's Kingdom.

Six years after his capture, when Patrick was twenty-one years old, the miracle happened. He did escape, succeeded in getting back home and in going away to the continent of Europe to study. Some people think he studied in Rome. Some think he studied under the great Martin of Tours. Be that as it may, he studied well and then did a remarkable thing. He went back to the people to whom he had been a slave. He went first to the chieftains of the Irish tribes and so impressed them with his message that they became Christians. The people soon followed in the footsteps of their leaders and Ireland became a Christian country.

It could not have been easy for Patrick to go back to the people who had made him work as a slave, to the people who had kept him from his home for six long years. No ordinary man would have done it. But Patrick had more than an ordinary man's strength; for this is how he describes it:

"I arise today,
Through a mighty strength. . . .
Christ with me, Christ before me, Christ behind me,
Christ in me, Christ beneath me, Christ above me,
Christ on my right, Christ on my left,
Christ when I lie down, Christ when I sit down, Christ when
I arise,
Christ in the heart of every man who thinks of me,
Christ in the mouth of every one who speaks of me,
Christ in every eye that sees me,
Christ in every ear that hears me.

*Caroline Miles Hill: *The World's Great Religious Poetry*.

I arise today
Through a mighty strength, the invocation of the Trinity,
Through a belief in the threeness,
Through a confession of the oneness
Of the Creator of Creation.”*

The life of forgiveness, helpfulness, and love that he lived and the message of salvation that he brought, so reminded people of Christ that when he died, people said, “He was a saint.” And to this day you hear the captive boy of Ireland called “St. Patrick.”

IN SPITE OF HIMSELF (A Story of Augustine)

While quite a young man, Pope Gregory had seen a man from England, an Angle, as one of his race was then called. Pope Gregory had not been able to forget him. Such fair skin! Such fair hair! “Call him not an Angle. He’s an angel,” he had said. And yet this person was being sold as a slave! This person came from an island that knew not Christ! Gregory could not forget him.

As soon as he became Pope, Gregory determined to do something about this island on which the “angels” lived. He chose a young man named Augustine and asked him to go with a group of fellow monks to these far away isles. Augustine was not enthusiastic and neither were the monks; but as the Pope had told them to go they started out. It was the winter of 596.

Travel in that day was not easy. To walk from Italy to the coast of France in the dead of winter was exhausting in the extreme. And, too, wherever they went the people told them tales of more hardships which awaited them on the road beyond, and of the unhappy experiences they would have in England itself among barbarous people who did not want them. And so, with the journey not nearly completed Augustine turned back, walked back to Rome and asked the Pope to excuse him from his task.

But God had other plans. The Pope did not excuse him. The trip was started again and the group of monks, finally, in the year of 597, reached England itself. With much fear in their hearts they entered that land and found to their amazement that God had prepared the way before them.

Ethelbert, king of southeastern England, had married a Frank, a Christian girl from across the channel, and was ready to welcome the embassy of the Pope. It was not long before he and many of his followers accepted Christ.

We can imagine the shame which Augustine and his comrades felt at their fear and lack of courage, and how they must have

*Caroline Miles Hill: *The World's Great Religious Poetry*.

thanked God for entering before them and leading them to the place which He had prepared. They must have felt that even though they had come at the request of a man that they had been truly sent of God.

And with the feeling in his heart that he was God's ambassador, Augustine set about to win many more of the people of England for Christ.

A PILGRIMAGE

(A Story of New China)

Because of great distances and difficulties of travel West China was for many years, not opened by the Christian church. When the Japanese invasion began and millions of Chinese were left homeless, thousands of Chinese went west, despite hardships and perils. Many Christians were among those who moved; and as they went they preached to those who had never heard; and by their love and cheerfulness they led many to trust their Saviour. When they reached the west they started again their churches, schools, and hospitals. Typical of this group of pioneering Christians is Newton Chiang and his family:

Mr. Chiang had been for many years a professor in Nanking Theological Seminary. A most happy home was his, with a wife and seven sons to make it gay. In 1937, however, trouble came. Bombs hit Nanking. The rich fled. Christians who felt they could help those in the city stayed on, Newton Chiang among them. And now it seemed to Mr. Chiang and his boys that they spent as much time in their dugouts as they did in their homes. But they made their dugouts into houses of prayer, churches underground.

The day came, however, when it seemed best for everyone who could to leave Nanking. With others, Mr. and Mrs. Chiang and the seven boys started out. Mrs. Chiang strapped the youngest to her back. Mr. Chiang helped the next two little ones along. The other boys and Mr. Chiang's little sister took care of themselves. Each had a little bundle of clothes on his shoulder. Each had to pick his way over wrecked buildings and around burning homes; but at last they reached open country in safety. That first night they sat on the cold ground and started out the next morning before dawn because walking was more comfortable than shivering. As they walked with thousands of others, airplanes machine-gunned them from the sky. In the midst of it all the Chiangs marched along singing hymns and other familiar songs. Here is a poem Mr. Chiang made up as they walked along:

*"The whole family are walking, are walking step by step, on the road from Nanking to Nachang,
Walking, walking—a thousand five-hundred *li*; (500 miles)
Past and over are two hundred days and nights,
Lost and gone is everything save our own bodies;
Still our heavenly Father bestows on us His gifts:
Many friends with loving hearts,
Sun and moon, the stars, rain and snow, wind and frost,
Great rocks, mighty rivers, skies full of clouds and lofty mountain peaks,
Dense forests, tall bamboos, birds' cries, and the fragrance of flowers—
And more was given us—joy which gold cannot buy,
And health to struggle with wind and water, burning sun and open air;

And then He gave us the peace that passeth all understanding." One morning, during a windy snow storm, the family stopped in the shadow of an old temple. One of the boys was very, very sick. For nine days they stayed, working to help him through the fever, praying for his life. He lived. How thankful the Chiangs were for the temple building and the friends who had stayed by to help.

Because they were so exhausted by this first part of their trip, when they reached the house of a friend, they stayed for a month, resting and reading. The verse that meant most to the family at this time was that one in Isaiah which reads "They that wait upon the Lord shall renew their strength" (40:31). When the month was over their strength was truly renewed.

The journey was begun again. But soon the five-year-old boy almost gave up. "Mamma," he said, "I can't walk any more."

"Well, then," she said jokingly, "we will have to leave you here."

"Oh no, I'll walk some more," he answered and did, hundreds of miles more without a whimper.

On this second lap of the trip they were again machine-gunned. On one such occasion the next to the oldest boy was in the middle of the explosion but saved himself by rolling under a stationary motor car. When he crawled out he cried, "Mother, God saved me. I know He did for I prayed to Him."

Again the family rested. On the top of a high mountain and in the quiet and safety of this spot another boy was born. When the baby was old enough to be carried along the open road, the mother and father offered him to God for service and started out, glad of heart.

*Quoted in *China Rediscovered Her West*; used by permission of The Friendship Press.

At last the family was herded on to a river boat already crowded with refugees. There was no place to lie down or to sleep; but Mr. Chiang says, "The Lord preserved us in body and in soul. Who really wants a bed when he can sleep outside on deck under the moon and stars?" On the boat Mr. Chiang spent his time preaching to the crowds which were traveling with him.

And so the family reached Chengtu where they were to start work on a new home. As they work in their new city, in their home, and in the church, each boy prays in his heart, "God be in my head and in my hands." And somehow God is.

A new Christian China is being built by just such boys.*

Suggestions for the class discussion: Look at the world. Ask yourself some questions. Is our "Christian country" completely Christian? What is Christian about it? What is not Christian? What can we, as young people, do about it now? What can we plan to do when we grow older? (See Annual Report Home Mission Council of North America—1940, Book I, page 183)

Does the fact that a nation as a whole acts in an un-Christian way prove that all the people in that country are un-Christian? Think of some un-Christian things people are doing today and try to think of reasons why they do them. Is it possible for a person who is a Christian to be fooled by an un-Christian leader into doing something wrong? Illustrate. What can we do to help people who are trying to be Christian in countries which are acting in un-Christian ways? What can we do to help those who are acting in un-Christian ways? Now? When we are grown?

Let's not be discouraged if Satan's forces seem to be winning out in many places on the earth. Christ has said that He would be victorious in the end. Think of what happened in Japan:

In the seventeenth century, Catholic missionaries went to Japan to take the Gospel message. When, however, the Japanese government found that many Japanese were becoming Christians they ordered all Christians to recant or to be killed. Christians were asked to trample on a cross to show their hatred of Christ. Those who refused were executed. For two-hundred years nothing was heard of Christianity by the government of Japan.

Based on Newton Chiang's diary, found in *China Rediscovered Her West*.

Fifteen years after Perry had opened Japan to the West, however, and the first Protestant missionaries had begun their work, thousands of Christians came to the missionaries and said, "We heard the message from our parents. They worshiped God in secret as did their fathers and their father's fathers. Now that you are here we wish to join your church." They joined. But the government was furious! This Christian religion must be blotted out! Thousands of Christians were torn from their homes and sent to the forests to starve, or to prison to die; many were beaten and persecuted. In spite of the persecution, they stood their ground and said, "We do love Christ. We will not go back on Him now." And so, after a time, the persecutions stopped and churches grew in the island country.*

When we think of how the church in Japan grew under cover for two hundred years, need we fear for it now?

Now ask God: A period of real prayer should climax the discussion, a period of prayer in which each boy and girl present seeks God's illumination for present and future work.

*Retold from an account by Lois J. Erickson in *Foundations of World Order*, published by John Knox Press, Richmond, Va.

UNIT VI

AM I A CHRISTIAN CITIZEN?

(A New View of the Year's Work Based on a Study
of Selected Passages from the Epistles)

OBJECTIVES:

To lead pupils to view again their findings concerning Christian citizenship by comparing them with the findings of the early Christians themselves, as recorded in selected passages from the Epistles

To lead them to appreciate the harmony between the ideals and the life of the early Christians and to test their own living in the light of both

To help them make effectual in their own lives the principles of Christian citizenship which they have found, by viewing their implications for certain specific problems they are facing

THE QUESTIONS INDICATED IN TABLE OF CONTENTS UNDER THIS UNIT WILL HELP THE PUPILS TO DISCOVER THE ANSWERS TO THE QUESTION, AM I A CHRISTIAN CITIZEN?

POSSIBLE UNIFYING ACTIVITIES:

Climaxing the year's work by some form of presentation of findings, pageant, play, etc., probably one already in process throughout the year

Writing an original play showing Christian citizenship at work in the home, school, community, and world

Making posters showing the above

Building a model Christian community (in miniature), including the institutions which owe their origin to Christian citizens (e.g., schools, hospitals, orphanages, etc.)

Having an exhibit of the work done through the year, with different members of the group appointed to explain its various parts to those who come

SUGGESTIONS FOR INDIVIDUAL NOTEBOOK WORK:

Recording findings in the form of class notes, clippings, original drawings, pictures, stories, etc.

THEME HYMN FOR UNIT:

Just As I Am, Thine Own to Be
(Just As I Am 8.8.8.6)

UNIT MEMORY PASSAGE:

Philippians 3:13-14

LAUNCHING THE UNIT AS A WHOLE INTRODUCTORY SESSION:

Suggestions for Worship:

Lead the group silently to study the picture "Behold I Send You Forth," by Margaret Tarrant* or "Go Preach, by Burnand,** while someone plays, sings, or reads the hymn "Fairest Lord Jesus." After the quiet music, someone else may read Acts 1:6-8; Matthew 28:19-20; Hebrews 13:20-21. (These should be read without pauses for the giving of references between selections.)

The group should then be led to talk thoughtfully about the specific elements in the picture. The whole study of the picture may be made personal by relating it to the hymn, "Just As I Am, Thine Own to Be." After handing out mimeographed copies of the hymn, lead the boys and girls to read the words silently to themselves, and then to look at the picture with the thoughts of the words in their hearts.

In conclusion, the group may wish to stand and sing this hymn together as a prayer.

Purposing:

Thoughts and questions:

Over nineteen hundred years ago, just about this time of year, Jesus sent His disciples out into the world. After they had lived for a time in Jerusalem, Jerusalem was different. After they had lived for a while in the cities of Asia, those cities saw changes in the way in which many of their citizens lived. When they had lived for many years in various parts of the Roman empire, even that empire was changed: slavery was done away with; children were cared for; women were considered important; cruel gladiatorial games became unlawful.

Easter has come and gone again and the Christ is still sending people forth. We have just felt as though we were on the mountain with Him. As we go out into our town, and homes; as we play and work with our crowd; as we look forward to vacation; are we making the difference these early Christian citizens made?

Shall we, these next few weeks, look at ourselves as we live in our town, and in our homes, as we play and plan, and see which of the many things we are thinking and doing are as Christ would have them and, by studying the teachings of some of His first followers, discover ways in which we can be better Christian Citizens?

* (\$2.00, colored, 9 x 11 1/4)

** (Rudolph Lesch, Fine Arts, Inc. catalog No. 267a; or a smaller copy, 6 1/2 x 9, Bailey's *Christ in Recent Art*)

Looking at Our Town:

Looking at our town to discover the institutions which owe their origin to Christian citizens: schools, hospitals, churches, etc.

Looking at our town to find institutions which are directed at times by Christian citizens and sometimes by citizens who are not Christian: homes, stores, moving-picture houses, recreation centers, etc.

Thinking about what it is that makes an institution Christian or un-Christian:

Can a church be un-Christian? (See James 2:1-9.)

Could a moving-picture house be Christian? (See Phil. 4:8.)

Thinking of what it is that makes the lives people live in our towns Christian or un-Christian (See James 1:26-27; I John 3:24.)

Planning:

Planning a survey of the town:

Choosing a committee to draw a map and place on it all the institutions sponsored by churches

Choosing a committee to make a study of the institutions not directly sponsored by churches to determine in what ways they are helping the people of the town and, if they are not altogether helping, to see in what ways they are hindering

Planning to make a model community in which could be built all the institutions which are making the town a more Christian place in which to live

or

Planning to write an original play showing Christian citizens at work in home, school, community, and world

or

Planning to make posters recording class discoveries on Christian citizenship in our own homes, schools, towns, etc.

or

Planning some activity suggested by the group

Planning to look about town to discover things that need to be done that thirteen-year-olds can do

Planning to look at our own homes, our own gangs, our own recreation, our own plans and to try to find out, with Jesus' help, how we can make them more Christlike

AM I A CHRISTIAN CITIZEN IN MY HOME?

Materials for Class Research:

Biblical Materials: Colossians 3:9-11—Christ must be the center of the Christian home, living in each member of the family; 3:12-14—love will be seen at work in such a home; 3:15—peace and thanksgiving will also be present; 3:16—fellowship in worship will be part of the family program; 3:17—all of life will be truly Christian; Ephesians 6:1-9—all in the home are responsible to God for their conduct; 4:25—daily living in the home and out must be suited to children of God

Supplementary Materials: Pictures of houses, rich and poor, inside and out; of home situations, Christian and un-Christian—children and parents, brothers and sisters, children and servants, maids and mistresses, families doing things together (working, playing, visiting, attending church, worshipping at home, etc.)

Possible Activities:

Studying the pictures of houses and trying to decide which are real Christian homes; discovering that they can't tell, that it isn't the house itself that counts, but the people in it

Going to the Biblical references above to find out what are the marks of a true Christian home; talking each over, giving concrete illustrations of how it would work out in actual life

Looking at the pictures of home and family situations and deciding which Biblical reference each illustrates

Recording findings in individual notebooks in the form of original drawings

Working on the class activity, in the form of an original play (One group of Negro children gave a play called "Changing the Commonplace into the Beautiful" and depicting "the process of turning a house into a home through the influences of Christian love."*); in the form of a home scene for a pageant; in the form of a poster depicting home situations, Christian and otherwise, in the form of models of homes for the miniature town; or in whatever form is felt most suitable to the enterprise under way

Worship Suggestions:

Silent Meditation: Am I a Christian citizen in my home? (Being silent before God that He may speak to each one, pointing out things in the home life which need to be changed)

Scripture: Reading aloud in unison Philippians 3:13-14

Prayer: Asking God's help in "pressing on"

Thme Hymn: Just As I Am, Thine Own to Be

*Reported by Frank S. Mead, in *Right Here at Home*.

AM I A CHRISTIAN CITIZEN IN MY TOWN?

Materials for Class Research:

Biblical Materials: Revelation 3:15-16—Jesus wants enthusiastic, not “lukewarm” Christians; Philippians 2:12-15—Christians are lights in their towns; I John 4:7-8, Romans 15:2—Christians show love toward God and their neighbors; James 1:27, Romans 15:1—Christians serve their communities; James 2:1-9—Christians are not snobbish; Hebrews 13:1—Christians are kind to newcomers in their communities; Hebrews 13:17—Christians are respectful and obedient to those in authority; Hebrews 10:24-25—Christians meet frequently for encouragement, for the planning of good works, and for the worship of God.

Supplementary Materials: Pictures of model communities and of people at work in various lines of community endeavor

Suggestions for Worship:

Hymn: God Save America

Scripture (read in unison): Philippians 3:13-14

A True Story: Leaven (See Below)

Prayer: For God's help in becoming better citizens of our town

LEAVEN*

There is a saying in Banes, Cuba, to the effect that “the best bread you can eat is Quaker bread.” All the town eats it; even those who haven't the least idea why it is called Quaker bread ask for it. And thereby hangs a tale:

The Quakers of Banes are a quiet, harmonious group of people with the social and religious vision of their church; they believe in cooperation and not in competition; they believe in serving God by serving man. Being Cubans, they are in a position to know at first hand the problems of their countrymen. Two years ago they made a careful study of the needs of their people. They found that ninety-five percent of the rural folk in that district were the victims of one or another of the countless disease-carrying parasites that spread sickness and death almost at will. They found a woeful state of ignorance all around them, a woeful scarcity of schools and education; they found also a significant lack of churches and meetinghouses. They found all that . . . and decided to attack it.

They mapped out six locations in that fifteen-mile radius, each of which was to be a mission station with a chapel and a school. A teacher and a preacher were to be put in charge at each station, and a combination school and church building planned. This build-

*Frank S. Mead, *Right Here at Home*.

ing would be a meetinghouse for religious services, a school in which both young people and adults might learn to read and write, and a social center. Even before they had their buildings, they were gathering in the people in their district—for singing parties. They have restored in Banes a fine lost art of the people: the art of singing folksongs. Then they took the next step: they gave a series of talks on hygiene, health, and home economics.

That was an ambitious program—and funds to finance it were hard to get. But there was an ambitious group ready to put it through and build those school-meeting houses and raise the money somehow. At first there were but ten people in the little company resolved to do this job. Only ten, but mark their ages: they were from sixteen to twenty-five years old! A budget of \$1,200 was drawn up (a lot of money, anywhere). The members of the Friends' Church were asked to give, and they did, liberally. But it wasn't enough. Then it was that the young group decided on the bakery.

They bought an old bakeshop that wasn't doing very well, swept it, scrubbed it, put in new, shining equipment, and baked their first batch of the "staff of life." It was good—so good that they baked more in the next batch. It began to be said around Banes that these Quakers paid the best wages in town, and offered the most considerate schedule of work hours in Cuba. It also became known that this shop was a "cooperative". The Friends who supported it shared in reduced prices; the retailers in Banes were glad to buy at a slightly higher price, which gave the shop a little profit to invest in those schools and meeting houses. Soon the farmers' wives out in the country were stepping up to pack horses and carts that brought them their food and asking, "Have you got that Quaker bread today?"

In July of 1936, the shop made an eleven percent profit. Not much, but good enough, as a starter; today it is making more. And every penny of that profit is going into home mission work for the neglected farmers of the countryside. There is also a cooperative bank; out of its profits the Friends pay the teachers who are serving in the rural areas and offer an occasional scholarship to a promising student in some one of the six schools.

All in all, that bakery is remarkable. It is an adventure in co-operation. It shows what can be done when there is really a will and a zeal. And it has been done without one cent of help from the American Friends' Board of Missions in the United States! Bread has indeed become "the staff of life" in Banes—thanks to the devotion and courage of a group of ten, aged sixteen to twenty-five.

Possible Activities:

Listening to committee reports on town institutions and town needs

Discussing committee reports and deciding how to record findings (e.g., if the class is making a model community, they may decide upon what public buildings to include; what sort of homes they want; what kind of streets would be safest and most beautiful; etc.)

Discussing committee reports and making plans for carrying on some service project for town improvement (a street-cleanliness campaign; denominational mowing-church-lawns groups; a campaign for more and better books for the library; specific projects for helping individuals in need; e.g., the class which gave a play in order to buy braces for a crippled class-mate; the forming of a home-helpers service where girls may be called upon to take care of children while mothers shop, etc., and boys may be called upon to run errands and do odd chores for the sick; the forming of a story-telling and play group where girls may be trained to tell stories to children and boys be trained to help with the playground activities for younger boys; the starting of a craft shop where the proceeds would go toward the support of some town or church project; playing the piano in outpost church schools)

Discussing Christian Citizenship in the classroom and in school activities

Forming Christian-town-citizenship standards (a possible ten points essential to good citizenship)—going to the Bible for help (See Materials for Research.)

Checking ourselves by the standards set up (Each boy and girl may grade himself on the basis of 100 points, 10 points for each standard. The results of this checking should, of course, be private, not public, property.

Suggestions for a possible second session:

If there is no adequate study in the public school, of the problem of drinking alcohol, it would be well to discuss it from a Christian point of view in Bible class. The best source-book for a study of this kind, one which deals with the question in both a scientific and a Christian way, is *Boys and Girls Learning About Alcohol* by Skidmore and Brooks.

AM I A CHRISTIAN CITIZEN IN MY CROWD?

Materials for Class Research:

Biblical Materials: Galatians 2:20—Christ can be in individual members of a crowd and so a part of it; Galatians 5:22-26—thinking and speaking as a Christian in my crowd; Philippians 2:1-4—Christian cooperation and humility in my crowd; James 1:12-18—meeting temptation in my crowd; James 1:19-22—self-control in my crowd; Philippians 3:13-16—working with my crowd to make for better Christian citizenship

Supplementary Materials: Pictures of boys playing and working together; pictures of girls playing and working together; Copping's picture of "Jesus and the Newsboys"

Possible Activities:

Hearing and discussing a story:

An excellent story to tell here would be "His Honor, the Judge," found in Hulda Niebuhr's *Greatness Passing By*. It tells of Fred Bloman, a vagrant boy taken from the gutters and sent to a Republic School, where he soon made a place for himself because of his fairness and was elected by the boys, three times running, as their Judge. At his death at thirteen he was honored, not only by the boys but also by important men in the community. To this day he is remembered by the boys of the Republic School as their special hero who lived up to the ideal: "I would be true, for there are those who trust me."

Studying the Biblical materials for help in working out a code for a Christian "gang" or crowd (It may well follow the Boy Scout form: "As a Christian Citizen, I will try . . .")

Illustrating this code with pictures cut from magazines or with original drawings

Making an illuminated copy of this code for the classroom

Planning a picnic or party in which these standards could be lived up to

Planning a "hobby show" in which individuals may exhibit special hobbies

Incorporating this code in individual notebooks and in the class activity

Suggestions for Worship:

Hymn: Now in the Days of Youth

Scripture: Philippians 3:13-14

Unison reading: "A Code for My Crowd" (the one just composed)

A Prayer:*

"Give me clean hands, clean words, and clean thoughts;

Help me to stand for the hard right against the easy wrong;

Save me from habits that harm;

Help me to work as hard and play as fair in Thy sight alone as if all the world saw;

Forgive me when I am unkind; and help me to forgive those who are unkind to me;

Keep me ready to help others at some cost to myself;

Send me chances to do a little good every day, and so grow more like Thee."

Amen

—W. DeWitt Hyde

Hymn of dedication: Just As I Am, Thine Own to Be

*Quoted in H. Augustine Smith's *The New Hymnal for American Youth*. Reprinted by permission of publishers.

AM I A CHRISTIAN CITIZEN IN MY USE OF LEISURE TIME?

Materials for Class Research:

Biblical Materials: I Thessalonians 5:23-24—God wants whole-hearted Christians; Romans 12:1-2—The gift of our whole selves to God must be a willing gift; II Thessalonians 2:15—Christian teaching must be lived; I Corinthians 6:19-20—our bodies must be treated as the temples of God; Philippians 4:8—our minds must be used in the way that pleases God; Hebrews 13:16, James 4:17—we cannot live only for ourselves; James 4:8—God wants to have a part in our lives

Supplementary Materials: Pictures of all kinds of leisure-time activities—physical sports, reading, singing, making things, playing games, etc., including pictures of children helping others and of children worshipping; stories of people who have made good use of their leisure time.

Possible Activities:

Setting up the "hobby show" planned at the end of the preceding session; examining the various entries, asking questions about them, talking them over, finding the values in constructive hobbies

Going to the Bible to see what suggestions are given there which may be used as guides in planning the use of leisure time; reading and discussing each of the above references, stressing the thought that all of our time belongs to God, that we are responsible to Him for the way in which we use it (The parable of the talents could be recalled here.); summarizing findings by listing ways of judging whether certain activities are good or bad ways of using leisure time

Thinking again of the "fourfold life" Jesus lived, growing in mind, in body, in relation with others and in relation with God

Working out a sample chart for a good use of leisure time, particularly from the standpoint of vacation plans:

Working out personal charts in notebooks

Working on class projects to include constructive uses of leisure time

Making a class reading list for the summer

Planning a class reunion and picnic for some time in the summer

Listening to and discussing stories and incidents of people who used leisure constructively:

Alexander Graham Bell, who in his leisure time invented the telephone

Carrie Jacobs Bond, who in her leisure time wrote songs everyone loves to sing

Audubon, who in his leisure time began studying birds

Business men who have joined the "Big Brother" movement, helping boys by being friends and spending their leisure time with them

Women who in their leisure time work with the Christian Friendliness Department of their church, visiting the sick, the lonely, and those who need help, particularly among the foreign groups of their towns

Listening to and discussing the story: "A Boy Did This to Me."—IV p. 106.

Suggestions for Worship:

Theme Hymn: Just As I Am, Thine Own to Be

Scripture: Colossians 3:17

Other Possible Hymns: Now in the Days of Youth
Looking Upward Every Day

Silent Meditation: Am I a Christian citizen?

A Leisure-Time Resolution:

"My body is the temple of the Holy Spirit. Therefore:

I will keep my body clean from within and without;

I will breathe pure air and live in the sunlight;

I will do no act that might endanger the health of others."

(Adapted—Author Unknown)

My mind is meant to be an instrument for God's use.

Therefore:

I will use it to think of things that are right and good and beautiful;

I will keep it open for God to think His thoughts in it;

I will keep out thoughts that would drive Him away;

I will keep it from getting lazy by exercising it and developing good study habits;

I will use it to plan thoughtful things for others.

My family, friends, and neighbors are all children of God.

Therefore:

I will treat them as I should like to be treated myself;

I will try to do my part in cooperating with them;

I will help those who need my help.

My spirit is my true self and will live forever. Therefore:

I will feed my spirit on the Word of God;

I will strengthen my spirit by talking and walking with God;

I will let Christ have His way in me that my spirit may be changed and become like Him.

Prayer: Looking to God for help in keeping this resolution
Unison Scripture Reading: I Corinthians 6:19-20

Illustrations:

THE LAW OF THE FOREST

Dr. Clark, a Scotch doctor in Africa, bound up the broken arm of a native woman and did all he could to help her get back her full strength. Months after he sent her to her home well and strong, she returned, bearing with her a basket piled high with corn.

"Here is your corn," she said.

"No," answered Dr. Clark. "I bought no corn, you must have made a mistake."

"It is yours by the law of the forest," answered the woman.

"By what?" asked Dr. Clark.

"By the law of the forest," said the woman. "You see you healed my arm. With my two arms, I tended my field and harvested my corn. If you had not given me back my arm, I would not have been able to get one-half as much done. So, you see, half of my crop, all that I gathered with this arm, belongs to you. It is the law of the forest."

Later, while Dr. Clark was hunting in the forest he shot a lion which was pursuing an African man. The man thanked him and went home. Dr. Clark thought no more about the incident.

One day, several weeks later, Dr. Clark was surprised to see the very man whose life he had saved coming up his front walk followed by his wife and children, every member of the family carrying pieces of household furniture or personal belongings. They all bowed in obeisance when Dr. Clark came out on the porch to greet them.

"What can I do for you?" asked Dr. Clark.

"We have come to serve you," answered the African. "We now belong to you. It is the law of the forest."

"I don't quite understand," answered the doctor. "I have not hired you to work for me."

"But you saved my life," answered the African. "Because of that, I belong to you. All that I have belongs to you. I and my wife and children and all that I have are yours. If it had not been for you, I would have been dead and my family left helpless. Show us where we can build our hut. We will tend your house and your garden as long as you live."

"But—," said Dr. Clark.

"It is the law of the forest," answered the man. "We are yours."

They stayed with Dr. Clark, built their house on his land, and served him in every way they could. It was not long, however, be-

fore Dr. Clark explained to them that God's law was very much like the law of the forest; that Christ had not only saved their lives for this earth but for eternity; that they really belonged to Him.

Each day after they understood this new law, Dr. Clark saw them kneeling in their little cabin. One day he heard their prayer: "Dear God, we belong to You. Help us to do Your work well."

A BOY DID THIS TO ME*

One day as Jack was sitting in the park, a man came and sat down beside him. He walked with a cane, and one arm was gone. He sighed as he sat down.

Jack felt sorry for the man. "It would be dreadful to be like that," he thought as he looked at him.

The man smiled and said: "You think it's pretty bad to be crippled like this, don't you? A boy just your age did this to me."

"What a mean boy!" said Jack. "I hope he was punished."

"He was," said the man, "and he is still being punished."

"It's good for him," said Jack.

The man looked sad. Then he said: "The boy hadn't been taught that our bodies are precious things. God gives most of us good bodies, but they are easily injured. The boy had not learned that God expects us to take care of these bodies for Him.

"The boy did whatever he wanted to do. He didn't obey unless he wished to. He thought it was no one else's business if he got hurt. He was the one who would suffer.

"One day he wanted to go to town. He jumped on a moving street car. In those days, you see, they didn't fold up the steps. He stumbled and fell under the car. When he woke up in the hospital, one arm was gone and his right leg was terribly hurt.

"He thought it was no one's business but his own, that day as he jumped on the steps. But he hurt a man that day, and I am the man. I have never been able to do much work. I am not much use in the world."

"I was the boy," said the man.

All day Jack kept thinking of that man. He thought of the boy who hurt the man. He said to himself: "I am not going to hurt the man I shall be some day. I will take care of my body. Then the man I shall be will say, 'Thank you, my boy, for taking care of my body when it belonged to you.'"

*From the "Graded Bible Lessons, Southern Baptist Convention Series," by Emma Petty, by permission of the Sunday School Board of the Southern Baptist Convention.

Brief suggestions for a possible second session:

AM I A CHRISTIAN CITIZEN IN MY CHOICE OF MOVIES?

Materials for Research:

Biblical Materials: Philippians 4:8

Supplementary Materials: Edgar Dale's *How to Appreciate Motion Pictures*; magazines containing previews of motion pictures such as *Photoplay*, *Time*, *Parent's Magazine*, *The Christian Century*; newspaper previews and advertisements of motion pictures; handbills advertising motion pictures

Suggestions for Discussion:

A thought for the opening of the discussion:

- 1.* "When you go into a bookstore, you do not hand the clerk a dollar and say, 'Give me a book.' You have a certain book, or at least a type of book, in mind before you enter the store. If that kind of book is in stock, you may buy it; otherwise you go somewhere else.

"Now why should you do any differently when you attend a motion-picture theater? Certainly, it is unwise to go to buy your ticket without knowing anything about the picture. But that is exactly what you are doing, isn't it, when you go to the movies just to be doing something? Well, whether a person is a good or poor shopper depends upon how intelligently he makes his choices.

"... The good shopper . . . knows what he needs, knows where to get that need satisfied, and knows a good value when he sees it."

Questions and thoughts for directing discussions:

Why is it important that we shop for our movies?

"I can't go to school unless I have a Sonia Henie sweater and cap," said a girl in 1939 to her mother. "I just must have one.")

** ("Aren't you afraid to go to America?" asked a jinrikisha coolie of an American missionary, who was leaving for the United States.

"Certainly not," answered the missionary. "Why should I be?"

"I'd be afraid," said the coolie. "I know some one would shoot me in the back. I have seen movies, and I know how they act over there.")

(The girl's ideas of dress and the man's ideas of another country had been formed by the motion pictures they had seen.)

*Edgar Dale, *How to Appreciate Motion Pictures*. Used by permission.

**Agnes P. Junkin—Reprinted by permission of the Board of Christian Education of the Presbyterian Church in the U. S. A.

Do you think that a boy who enjoyed motion pictures that showed war as a romantic adventure would have the preparation necessary to help him become the sort of Senator who would work for peace? Have you seen any pictures that would make you think war fun? Have you seen any that might lead you to work for peace? Name some.

Has a picture ever made you feel that selfish, dishonest or cruel people were attractive and happy and worth imitating? Are they this way in real life? Would you like to be neighbors with people who enjoyed pictures of this sort? Why? Name some pictures of this kind.

What sort of father or mother do you think a man or a woman would make who had grown up seeing and enjoying a great many pictures that showed love to be a selfish thing? Name pictures that make selfish love desirable. Name pictures which show that unselfish love brings the greater joy.

If you were choosing someone to work up an original stunt for a party or a school program, would you choose someone who enjoyed seeing vulgar comedies in the movies, or one who preferred Walt Disney's "Silly Symphonies"? Why?

Why do you think Paul spoke the words found in Philippians 4:8? Do they have anything to tell us about how we can choose and see motion pictures as Christian citizens?

AM I A CHRISTIAN CITIZEN IN MY THOUGHTS ABOUT MY LIFE WORK?

Materials for Class Research:

Biblical Materials: John 10:2-4, 27—The Master knows and calls His sheep by name and leads them as they go through life; Romans 8:14—obedience to the leading of the Spirit makes us true children of God; Ephesians 4:11-12—God has special work for each of us to do; I Corinthians 12:18-28—however humble our place in life may seem, it is still a necessary part of God's plan; II John, verse 9—our first responsibility is to be Christian, wherever we are placed; Hebrews 13:5-6—getting rich must not be made the aim in choosing one's life work

Supplementary Materials: Pictures of all kinds of vocations for men and women; advertisements in "Help Wanted" columns, listing qualifications for various positions; stories and pictures of people who have made good; stories of people who have had definite experiences of God's leading in their choice of vocation

Possible Activities:

Pretending that a chance has come to take a long trip in a car; listing the preparations that would be made—getting maps and guide books, going to the A. A. A. for advice concerning roads and routes, etc.

Thinking of life as a journey; noting that many people just drift along blindly without getting their directions; thinking of the help we may have if we want it—a Guide-Book and the Guide Himself, as well as the help of others along the way

Reading and discussing the above references; summarizing them in definite statements, telling what the Bible has to say about finding our place in life

Looking at the pictures and clippings showing possible vocations and talking about the part each could play in God's plan for the world, emphasizing the fact that God depends upon us to let Him work through us, that He may want to put some of us to work as ministers or missionaries, but that He also needs real Christians in all other professions, that the important thing is to let Him lead us into the work of His choosing

Talking over the above, remembering the importance of practicing when young to be the kind of person one would like to be later

Continuing class activity

Suggestions for Worship:

Silent Meditation: Thinking about the wonder of it that God knows us each by name and has a plan for our lives, if we will let Him lead us

Scripture: Proverbs 3:5-6, with comments to the effect that the promise is there—"He will direct thy paths"; that it means exactly what it says; that it also shows exactly what we must do—trust in Him with all our hearts, realize that "our own understanding" is not good enough, and "acknowledge Him" in all our ways, (i.e., look to Him before we make our own plans); that it is not too early to begin doing this

Hymn: Lord, Speak to Me, That I May Speak, last stanza

Short Stories of People Who Let God Use Them:

A Christian dentist in New York felt that as he met people in his office and in his leisure time, he must make his influence count for God. "There are men I meet," he said, "who never get inside of a church and who will listen to me more than they would to a minister. They expect a minister to talk about religion because they think that's his business, but when I talk about it they take it as coming from man to man."

* * *

A Christian doctor in Virginia, quietly, as he worked with people, led them to feel their need of God and Christ and influenced them to join the church. When a new minister came to the church he was interested to know how his people had come to join the church. Over and over again he was told, "I came because of Dr. T." More people, the minister found out, had come through the doctor than through any other person.

* * *

A Christian wheelbarrowman, in China, simple, uneducated, an ex-bandit, made it a point to preach to all with whom he worked. If he were working with a group of other wheelbarrowmen, when the noonday pause for rest and lunch came and they sat together in the shade of a tree, he would begin to talk to them, making up his own little "parables" as he went along. "Look at that sandcrab!" he said one day, as he watched a crab crawl by. "His eyes are in the front, but he walks sideways. We're just like him." And then he went on to talk of how "all we like sheep have gone astray," telling the men of Jesus and His love.

A Christian student in college wanted to be a missionary. One day he said to himself, "If I'm going to be a missionary some day, the time for me to begin is right now, here at school. How can I expect to become a real missionary if I don't practice being one while I'm in training?" From then on, he made it a point to live as he believed and to help his friends by getting them to think about God and their need of Him.

Hymn: Now in the Days of Youth

Prayer Poem:*

"Lord, in an age of steel and stone,
When girders tell the dreamer's plan:
Give me the grace to stand alone,
Give me the strength to be a man.

"As mighty trains on shining rails
Haste onward through the night and day:
Send me on work that never fails
Because of indolent delay.

"As planes that plunge into the sky
To find themselves upborne on air;
Teach me the life of trust to try,
And find the soul upheld through prayer."

—Charles Nelson Pace

Talking about ways in which God makes His will known to us today: sometimes through other people whom He uses to interest us in a certain type of work; sometimes through a sermon in which He seems to be talking directly and personally to us; sometimes through something we read; sometimes through our own natural talents and interests; sometimes through openings which come, or through circumstances which seem to block one way; sometimes one step at a time, without letting us see the end

Suggesting questions which might help in choosing one's life work: What are the qualifications for different professions? What are my own special abilities? Do my abilities fit the qualifications? What is the nature of the work? Is it helpful or harmful to others? Where will my life count for most? Is it my place in God's plan? Have I asked Him to lead me? Am I really willing to let Him lead me wherever He wants? Am I trusting Him to do it?

*From *Quotable Poems*, Vol. II. Used by permission.

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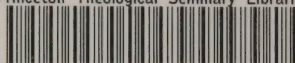
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